Tafsir Ibn Kathir

ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ

This is the Book; in it is guidance sure, without doubt, to those who fear Allah

Ibrahim

Revealed in Makkah

بِسْمِ اللّهِ الرَّحْمَـنِ الرَّحِيمِ

In the Name of Allah, the Most Gracious, the Most Merciful.

الر كِتَابٌ أَنزَلْنَـهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَـتِ إِلَى النُّورِ بِإِذْنِ رَبِّهِمْ إِلَى صِرَاطِ الْعَزِيزِ الْحَمِيدِ

14:1 Alif-Lam-Ra.

(This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light by their Lord's leave to the path of the Almighty, the Praised.

اللَّهِ الَّذِى لَهُ مَا فِى السَّمَـوَتِ وَمَا فِى الاٌّرْضِ

14:2 Allah to Whom belongs all that is in the heavens and all that is in the earth!

وَوَيْلٌ لِّلْكَـفِرِينَ مِنْ عَذَابٍ شَدِيدٍ

And woe unto the disbelievers from a severe torment.

الَّذِينَ يَسْتَحِبُّونَ الْحَيَوةَ الدُّنْيَا عَلَى الأٌّخِرَةِ وَيَصُدُّونَ عَن سَبِيلِ اللَّهِ وَيَبْغُونَهَا عِوَجًا أُوْلَـئِكَ فِى ضَلَـلٍ بَعِيدٍ

14:3 Those who prefer the life of this world to the Hereafter, and hinder (men) from the path of Allah and seek crookedness therein - they are far astray.

Describing the Qur'an and warning Those Who defy it

Allah says,

الَر...

Alif-Lam-Ra.

Previously we discussed the meaning of the separate letters that appear in the beginnings of some **Surahs**.

... كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ ...

(This is) a Book which We have revealed unto you...

> Allah says, `This is a Book that We have revealed to you, O Muhammad. This `Book', is the Glorious Qur'an, the most honored Book, that Allah sent down from heaven to the most honored Messenger of Allah sent to all the people of the earth, Arabs and non-Arabs alike,

... لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ...

in order that you might lead mankind out of darkness into light,

> We sent you, O Muhammad, with this Book in order that you might lead mankind away from misguidance and crookedness to guidance and the right way,'

> اللَّهُ وَلِيُّ الَّذِينَ ءامَنُواْ يُخْرِجُهُم مِّنَ الظُّلُمَـتِ إِلَى النُّورِ وَالَّذِينَ كَفَرُواْ أَوْلِيَآؤُهُمُ الطَّـغُوتُ يُخْرِجُونَهُم مِّنَ النُّورِ إِلَى الظُّلُمَـتِ

> Allah is the **Wali** (Protector or Guardian) of those who believe. He brings them out from darkness into light.
>
> But as for those who disbelieve, their **Awliya** (supporters and helpers) are **Taghut** (false deities), they bring them out from light into darkness. (2:257)
>
> and,
>
> هُوَ الَّذِى يُنَزِّلُ عَلَى عَبْدِهِ ءَايَـتٍ بَيِّنَـتٍ لِّيُخْرِجَكُمْ مِّنَ الظُّلُمَـتِ إِلَى النُّورِ
>
> It is He Who sends down manifest **Ayat** to His servant that He may bring you out from darkness into light. (57:9)

Allah said next,

... بِإِذْنِ رَبِّهِمْ ...

by their Lord's leave,

> He guides those whom He destined to be guided by the hand of His Messenger, whom He sent to guide them by His command,

... إِلَى صِرَاطِ الْعَزِيزِ ...

to the path of the All-Mighty,

> Who can never be resisted or overpowered. Rather, Allah is Irresistible above everything and everyone else,

... الْحَمِيدِ (١)

the Praised.

> Who is glorified and praised in all His actions, statements, legislation, commandments and prohibitions and Who only says the truth in the information He conveys.

Allah's statement,

اللّهِ الَّذِي لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الأَرْضِ ...

Allah to Whom belongs all that is in the heavens and all that is in the earth!,

is similar to,

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا الَّذِى لَهُ مُلْكُ السَّمَـوَتِ وَالاٌّرْضِ

Say: "O mankind!

Verily, I am sent to you all as the Messenger of Allah - to Whom belongs the dominion of the heavens and the earth. (7:158)

Allah's statement,

... وَوَيْلٌ لِّلْكَافِرِينَ مِنْ عَذَابٍ شَدِيدٍ (٢)

And woe unto the disbelievers from a severe torment.

means, `woe to them on the Day of Judgment because they defied you, O Muhammad, and rejected you.'

Allah says,

الَّذِينَ يَسْتَحِبُّونَ الْحَيَاةَ الدُّنْيَا عَلَى الآخِرَةِ ...

Those who prefer the life of this world to the Hereafter,

Allah described the disbelievers as preferring the life of the present world to the Hereafter, coveting the former life and working hard for its sake. They have forgotten the Hereafter and abandoned it behind their backs,

... وَيَصُدُّونَ عَن سَبِيلِ اللّهِ ...

and hinder (men) from the path of Allah,

from following the Messengers,

... وَيَبْغُونَهَا عِوَجًا ...

and seek crookedness therein,

they seek to make Allah's path crooked, even though it is straight itself and does not deviate on account of those who defy or betray it. When the disbelievers do this, they become engulfed in ignorance and misguidance far away from truth, and therefore, there is no hope that they will gain guidance and correctness while on this state.

... أُوْلَـئِكَ فِي ضَلاَلٍ بَعِيدٍ (٣)

they are far astray.

وَمَآ أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ

14:4 And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them.

فَيُضِلُّ اللَّهُ مَن يَشَآءُ وَيَهْدِى مَن يَشَآءُ وَهُوَ الْعَزِيزُ الْحَكِيمُ

Then Allah misleads whom He wills and guides whom He wills. And He is the All-Mighty, the All-Wise.

Every Prophet was sent with the Language of His People; Guidance or Misguidance follows the Explanation

Allah says:

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلاَّ بِلِسَانِ قَوْمِهِ لِيُبَيِّنَ لَهُمْ ...

And We sent not a Messenger except with the language of his people, in order that he might make (the Message) clear for them.

Allah is Kind and Compassionate with His creation, sending Messengers to them from among them and speaking their language, so that they are able to understand the Message that the Messengers were sent with.

Allah said next,

... فَيُضِلُّ اللّهُ مَن يَشَاء وَيَهْدِي مَن يَشَاء ...

Then Allah misleads whom He wills and guides whom He wills.

after the proof and evidence have been established for the people, Allah misguides whom He wills from the path of guidance and guides whom He wills to the truth,

... وَهُوَ الْعَزِيزُ ...

And He is the All-Mighty,

whatever He wills occurs and whatever He does not will never occurs,

... الْحَكِيمُ (٤)

the All-Wise.

in His decisions, misleading those who deserve to be misled and guiding those who deserve guidance.

This is from Allah's wisdom with His creation, every Prophet He sent to a people spoke their language and everyone of these Prophets were only sent to their people. Muhammad bin Abdullah, Allah's Messenger, peace and blessings be upon him, was sent to all people.

It is recorded in the Two **Sahihs** that Jabir said that the Messenger of Allah said,

أُعْطِيتُ خَمْسًا لَمْ يُعْطَهُنَّ أَحَدٌ مِنَ الْأَنْبِيَاءِ قَبْلِي:

- نُصِرْتُ بِالرُّعْبِ مَسِيرَةَ شَهْرٍ،

- وَجُعِلَتْ لِيَ الْأَرْضُ مَسْجِدًا وَطَهُورًا،
- وَأُحِلَّتْ لِيَ الْغَنَائِمُ وَلَمْ تُحَلَّ لِأَحَدٍ قَبْلِي،
- وَأُعْطِيتُ الشَّفَاعَةَ،
- وَكَانَ النَّبِيُّ يُبْعَثُ إِلَى قَوْمِهِ خَاصَّةً وَبُعِثْتُ إِلَى النَّاسِ عَامَّةً

I have been given five things which were not given to anyone else before me.

- Allah made me victorious by awe, (by His frightening my enemies) for a distance of one month's journey.
- The earth has been made for me (and for my followers) a place for worship and a purifier.
- The war booty has been made lawful for me and it was not lawful for anyone else before me.
- I have been given the right of Intercession (on the Day of Resurrection).
- Every Prophet used to be sent to his nation only, but I have been sent to all mankind.

Allah said,

قُلْ يَأَيُّهَا النَّاسُ إِنِّى رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا

Say: "O mankind! Verily, I am sent to you all as the Messenger of Allah... (7:158)

وَلَقَدْ أَرْسَلْنَا مُوسَى بِـَايَـتِنَآ أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَـتِ إِلَى النُّورِ وَذَكِّرْهُمْ بِأَيَّامِ اللَّهِ

14:5 And indeed We sent Musa with Our Ayat (saying): "Bring out your people from darkness into light, and remind them of the annals (or days) of Allah.

إِنَّ فِى ذلِكَ لآيَـتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ

Truly, therein are Ayat for every patient, thankful (person).''

Story of Musa and His People

Allah says;

وَلَقَدْ أَرْسَلْنَا مُوسَى بِآيَاتِنَا ...

And indeed We sent Musa with Our **Ayat** (saying):

Allah says here, `Just as We sent you (O, Muhammad) and sent down to you the Book, in order that you might guide and call all people out of darkness into the light, We also sent Musa to the Children of Israel with Our **Ayat** (signs, or miracles).'

Mujahid said that this part of the **Ayah** refers to the nine miracles.

... أَنْ أَخْرِجْ قَوْمَكَ ...

Bring out your people,

he is being commanded;

...أَنْ أَخْرِجْ قَوْمَكَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ ...

Bring out your people from darkness into light,

call them to all that is good and righteous, in order that they might turn away from the darkness of ignorance and misguidance they indulged in, to the light of guidance and the enlightenment of faith,

... وَذَكِّرْهُمْ بِأَيَّامِ اللّهِ ...

and remind them of the annals (or days) of Allah,

remind them (O Musa) of Allah's days, meaning, favors and bounties which He bestowed on them when He delivered them from the grip of Fir`awn and his injustice, tyranny and brutality. This is when Allah delivered them from their enemy, made a passage for them through the sea, shaded them with clouds, sent down manna and quails for them, and other favors and bounties.

Mujahid, Qatadah and several others said this.

Allah said next,

... إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّكُلِّ صَبَّارٍ شَكُورٍ (٥)

Truly, therein are **Ayat** for every patient, thankful (person).

Allah says, `Our delivering of Our loyal supporters among the Children of Israel from the grasp of Fir`awn and saving them from the disgraceful torment, provides a lesson to draw from for those who are patient in the face of affliction, and thankful in times of prosperity.

Qatadah said,

"Excellent is the servant who if he is tested, he observes patience, and if he is granted prosperity, he is thankful for it.''

It is recorded in the **Sahih** that the Messenger of Allah said,

إِنَّ أَمْرَ الْمُؤْمِنِ كُلَّهُ عَجَبٌ، لَا يَقْضِي اللهُ لَهُ قَضَاءً إِلَّا كَانَ خَيْرًا لَهُ،

- إِنْ أَصَابَتْهُ ضَرَّاءُ صَبَرَ، فَكَانَ خَيْرًا لَهُ،
- وَإِنْ أَصَابَتْهُ سَرَّاءُ شَكَرَ، فَكَانَ خَيْرًا لَه

Verily, all of the matter of the believer is amazing, for every decision that Allah decrees for him is good for him.

- If an affliction strikes him, he is patient and this is good for him;
- if a bounty is give to him, he is thankful and this is good for him.

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ

14:6 And (remember) when Musa said to his people:

اذْكُرُواْ نِعْمَةَ اللَّهِ عَلَيْكُمْ إِذْ أَنجَاكُمْ مِّنْ ءَالِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَآءَكُمْ وَيَسْتَحْيُونَ نِسَآءَكُمْ وَفِى ذلِكُمْ بَلاءٌ مِّن رَّبِّكُمْ عَظِيمٌ

"Call to mind Allah's favor to you, when He delivered you from Fir`awn's people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live; and in it was a tremendous trial from your Lord.''

وَإِذْ تَأَذَّنَ رَبُّكُمْ لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ وَلَئِن كَفَرْتُمْ إِنَّ عَذَابِى لَشَدِيدٌ

14:7 And (remember) when your Lord proclaimed: "If you give thanks, I will give you more; but if you are thankless, verily, My punishment is indeed severe.''

وَقَالَ مُوسَى إِن تَكْفُرُواْ أَنتُمْ وَمَن فِى الاٌّرْضِ جَمِيعًا فَإِنَّ اللَّهَ لَغَنِىٌّ حَمِيدٌ

14:8 And Musa said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (free of all needs), Worthy of all praise.''

Allah states:

وَإِذْ قَالَ مُوسَى لِقَوْمِهِ اذْكُرُواْ نِعْمَةَ اللّهِ عَلَيْكُمْ إِذْ أَنجَاكُم مِّنْ آلِ فِرْعَوْنَ يَسُومُونَكُمْ سُوءَ الْعَذَابِ وَيُذَبِّحُونَ أَبْنَاءكُمْ وَيَسْتَحْيُونَ نِسَاءكُمْ ...

And (remember) when Musa said to his people: "Call to mind Allah's favor to you, when He delivered you from Fir`awn's people who were afflicting you with horrible torment, and were slaughtering your sons and letting your women live;

> Allah states that Musa reminded his people about Allah's annals and days and of Allah's favors and bounties that He bestowed on them, when He saved them from Fir`awn and his people and the torment and disgrace they used to exert on them.
>
> They used to slaughter whomever they could find among their sons and let their females live. Allah delivered them from all this torment, and this is a great bounty, indeed.

This is why Allah described this affliction,

... وَفِي ذَلِكُم بَلاء مِّن رَّبِّكُمْ عَظِيمٌ (٦)

and in it was a tremendous trial from your Lord.

> `for He granted you (O Children of Israel) a great favor for which you are unable to perfectly thank Him.'

Some scholars said that this part of the **Ayah** means,

> `what Fir`awn used to do to you was a tremendous بَلاء (trial).'
>
> Both meanings might be considered here and Allah knows best.
>
> Allah said in another **Ayah**,
>
> وَبَلَوْنَـهُمْ بِالْحَسَنَـتِ وَالسَّيِّئَاتِ لَعَلَّهُمْ يَرْجِعُونَ
>
> And We tried them with good and evil in order that they might turn (to Allah). (7:168)

Allah's statement next,

وَإِذْ تَأَذَّنَ رَبُّكُمْ ...

And (remember) when your Lord proclaimed,

means, proclaimed and made known His promise to you.

It is possible that this **Ayah** means, your Lord has vowed and sworn by His might, grace and exaltness.

Allah said in a similar **Ayah**,

وَإِذْ تَأَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ إِلَى يَوْمِ الْقِيَـمَةِ

And (remember) when your Lord declared that He would certainly keep on sending against them (i.e. the Jews), till the Day of Resurrection. (7:167)

Allah said,

... لَئِن شَكَرْتُمْ لأَزِيدَنَّكُمْ ...

If you give thanks, I will give you more;

meaning, `if you appreciate My favor on you, I will give you more of it,

... وَلَئِن كَفَرْتُمْ ...

but if you are thankless,

if you are not thankful for My favors, covering and denying, then,

... إِنَّ عَذَابِي لَشَدِيدٌ (٧)

verily, My punishment is indeed severe,

by depriving you of the favor and punishing you for being unappreciative of it.'

A **Hadith** states that,

إِنَّ الْعَبْدَ لَيُحْرَمُ الرِّزْقَ بِالذَّنْبِ يُصِيبُه

> A servant might be deprived of a provision (that was written for him) because of a sin that he commits.

Allah said,

وَقَالَ مُوسَى إِن تَكْفُرُواْ أَنتُمْ وَمَن فِي الأَرْضِ جَمِيعًا فَإِنَّ اللّهَ لَغَنِيٌّ حَمِيدٌ (٨)

And Musa said: "If you disbelieve, you and all on earth together, then verily, Allah is Rich (free of all needs), Worthy of all praise.''

> Allah does not need the gratitude of His servants, and He is worthy of all praise even if the disbelievers disbelieve in Him,
>
> إِن تَكْفُرُواْ فَإِنَّ اللَّهَ غَنِىٌّ عَنكُمْ
>
> If you disbelieve, then verily, Allah is not in need of you. (39:7)
>
> and,
>
> فَكَفَرُواْ وَتَوَلَّواْ وَّاسْتَغْنَى اللَّهُ وَاللَّهُ غَنِىٌّ حَمِيدٌ
>
> So they disbelieved and turned away. But Allah was not in need (of them). And Allah is Rich (free of all needs), Worthy of all praise. (64:6)

In his **Sahih**, Muslim recorded that Abu Dharr said that the Messenger of Allah said that his Lord the Exalted and Most Honored said,

> يَا عِبَادِي
>
> لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَتْقَى قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا زَادَ ذَلِكَ فِي مُلْكِي شَيْئًا،
>
> يَا عِبَادِي
>
> لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ كَانُوا عَلَى أَفْجَرِ قَلْبِ رَجُلٍ وَاحِدٍ مِنْكُمْ، مَا نَقَصَ ذَلِكَ فِي مُلْكِي شَيْئًا،

يَا عِبَادِي

لَوْ أَنَّ أَوَّلَكُمْ وَآخِرَكُمْ وَإِنْسَكُمْ وَجِنَّكُمْ قَامُوا فِي صَعِيدٍ وَاحِدٍ، فَسَأَلُونِي،فَأَعْطَيْتُ كُلَّ إِنْسَانٍ مَسْأَلَتَهُ، مَا نَقَصَ ذَلِكَ مِنْ مُلْكِي شَيْئًا إِلَّا كَمَا يَنْقُصُ المِخْيَطُ إِذَا أُدْخِلَ الْبَحْرَ

O My servants!

If the first and the last among you, mankind and Jinns among you, had the heart of the most pious and righteous man among you, that will not increase my kingdom in the least.

O My servants!

If the first and the last among you, mankind and the Jinns among you, had the heart of the most wicked man among you, that will not decrease My kingdom in the least.

O My servants!

If the first and the last among you, the mankind and Jinns among you, stood in one flat area and each asked me (what they wish), and I gave each one of them what they asked, that will not decrease My kingdom except by that which the needle carries (of water) when inserted in the ocean.''

Verily, all praise and glory are due to Allah, the Rich (free of need), the Worthy of all praise.

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِن بَعْدِهِمْ

14:9 Has not the news reached you, of those before you, the people of Nuh, `Ad, and Thamud, and those after them!

لاَ يَعْلَمُهُمْ إِلاَّ اللَّهُ

None knows them but Allah.

جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنَـتِ فَرَدُّواْ أَيْدِيَهُمْ فِى أَفْوَاهِهِمْ وَقَالُواْ

To them came their Messengers with clear proofs, but they put their hands in their mouths and said:

إِنَّا كَفَرْنَا بِمَآ أُرْسِلْتُمْ بِهِ وَإِنَّا لَفِى شَكٍّ مِّمَّا تَدْعُونَنَآ إِلَيْهِ مُرِيبٍ

"Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us.''

Earlier Nations disbelieved in Their Prophets

Allah says:

أَلَمْ يَأْتِكُمْ نَبَأُ الَّذِينَ مِن قَبْلِكُمْ قَوْمِ نُوحٍ وَعَادٍ وَثَمُودَ وَالَّذِينَ مِن بَعْدِهِمْ لاَ يَعْلَمُهُمْ إِلاَّ اللّهُ ...

Has not the news reached you, of those before you, the people of **Nuh**, **`Ad**, and **Thamud**, and those after them! None knows them but Allah.

Allah narrated to this **Ummah** (followers of Muhammad) the stories of the people of Prophet **Nuh**, **`Ad** and **Thamud**, and other ancient nations that belied their Messengers. Only Allah knows the count of these nations,

... جَاءتْهُمْ رُسُلُهُم بِالْبَيِّنَاتِ ...

To them came their Messengers with clear proofs,

they brought them evidences and plain, tremendous proofs and signs.

Ibn Ishaq reported that Amr bin Maymun said that Abdullah said about Allah's statement, **لاَ يَعْلَمُهُمْ إِلاَّ اللّهُ** (None knows them but Allah),

> "The genealogists utter lies.''
>
> This is why Urwah bin Az-Zubayr said,
>
> "We did not find anyone who knows the forefathers of Ma`dd bin Adnan.''

Meaning of, "They put Their Hands in Their Mouths"

Allah said next,

... فَرَدُّواْ أَيْدِيَهُمْ فِي أَفْوَاهِهِمْ ...

but they put their hands in their mouths,

- It is said that they pointed to the Messengers' mouths asking them to stop calling them to Allah, the Exalted and Most Honored.
- It is also said that it means, they placed their hands on their mouths in denial of the Messengers.
- It was also said that it means that they did not answer the call of the Messengers, or they were biting their hands in rage.

Mujahid, Muhammad bin Ka`b and Qatadah said that;

- they belied the Messengers and refuted their call with their mouths.

I (Ibn Kathir) say that Mujahid's **Tafsir** is supported by the completion of the narrative,

... وَقَالُواْ إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُم بِهِ وَإِنَّا لَفِي شَكٍّ مِّمَّا تَدْعُونَنَا إِلَيْهِ مُرِيبٍ (٩)

and said: "Verily, we disbelieve in that with which you have been sent, and we are really in grave doubt as to that to which you invite us.''

Al-Awfi reported that Ibn Abbas said,

"When they heard Allah's Word, they were amazed and placed their hands on their mouths,''

... وَقَالُواْ إِنَّا كَفَرْنَا بِمَا أُرْسِلْتُم بِهِ ...

and said: "Verily, we disbelieve in that with which you have been sent.''

They said, We do not believe what you brought us, and have strong doubt in its authenticity.'

قَالَتْ رُسُلُهُمْ أَفِى اللَّهِ شَكٌّ فَاطِرِ السَّمَـوَتِ وَالاٌّرْضِ

14:10 Their Messengers said: "(What!) Can there be a doubt about Allah, the Creator of the heavens and the earth!

يَدْعُوكُمْ لِيَغْفِرَ لَكُمْ مِّن ذُنُوبِكُمْ وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُّسَـمًّـى

He calls you that He may forgive you of your sins and give you respite for a term appointed.''

قَالُواْ إِنْ أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ ءَابَآؤُنَا فَأْتُونَا بِسُلْطَـنٍ مُّبِينٍ

They said: "You are no more than human beings like us! You wish to turn us away from what our fathers used to worship. Then bring us a clear authority.''

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلاَّ بَشَرٌ مِّثْلُكُمْ وَلَـكِنَّ اللَّهَ يَمُنُّ عَلَى مَن يَشَآءُ مِنْ عِبَادِهِ

14:11 Their Messengers said to them: "We are no more than human beings like you, but Allah bestows His grace to whom He wills of His servants.

وَمَا كَانَ لَنَآ أَن نَّأْتِيَكُمْ بِسُلْطَـنٍ إِلاَّ بِإِذْنِ اللَّهِ وَعلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ

It is not ours to bring you an authority (proof) except by the permission of Allah. And in Allah (alone) let the believers put their trust.''

وَمَا لَنَآ أَلاَّ نَتَوَكَّلَ عَلَى اللَّهِ وَقَدْ هَدَانَا سُبُلَنَا وَلَنَصْبِرَنَّ عَلَى مَآ آذَيْتُمُونَا وَعَلَى اللَّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ

14:12 "And why should we not put our trust in Allah while He indeed has guided us in our ways! And we shall certainly bear with patience all the hurt you may cause us, and in Allah (alone) let those who trust, put their trust.''

The Argument between the Prophets and the Disbelievers

Allah says:

قَالَتْ رُسُلُهُمْ ...

Their Messengers said:

Allah narrates to us the arguments that ensued between the disbelievers and their Messengers. When their nations doubted the Message of worshipping Allah alone without partners, the Messengers said,

... أَفِي اللّهِ شَكٌّ ...

(What!) Can there be a doubt about Allah...

about His Lordship and having the exclusive right to be worshipped alone, being the only Creator of all creatures!

... فَاطِرِ السَّمَاوَاتِ وَالأَرْضِ ...

the Creator of the heavens and the earth!

Verily, none besides Allah is worthy of worship, alone without partners with Him. Most nations were, and still are, affirming the existence of the Creator, but they call upon intermediaries besides Him whom they think will benefit them or bring them closer to Allah.

Their Messengers said to them,

... يَدْعُوكُمْ لِيَغْفِرَ لَكُم مِّن ذُنُوبِكُمْ ...

He calls you that He may forgive you of your sins, (in the Hereafter),

... وَيُؤَخِّرَكُمْ إِلَى أَجَلٍ مُّسَمًّى ...

and give you respite for a term appointed,

in this worldly life.

Allah said in other **Ayat**,

وَأَنِ اسْتَغْفِرُوا رَبَّكُمْ ثُمَّ تُوبُوا إِلَيْهِ يُمَتِّعْكُمْ مَّتَاعًا حَسَنًا إِلَى أَجَلٍ مُّسَمًّى وَيُؤْتِ كُلَّ ذِي فَضْلٍ فَضْلَهُ

Seek the forgiveness of your Lord, and turn to Him in repentance, that He may grant you good enjoyment, for a term appointed, and bestow His abounding grace to every owner of grace. (10:3)

However, their nations went on arguing against their Prophethood, after they had to submit to the first evidence (that Allah Alone created everything).

Disbelievers reject Prophethood because the Messengers were Humans!

Their nations said,

... قَالُواْ إِنْ أَنتُمْ إِلاَّ بَشَرٌ مِّثْلُنَا ...

They said: "You are no more than human beings like us!

so why should we follow you just because you say so, even though we did not witness a miracle by your hands,

... تُرِيدُونَ أَن تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَآؤُنَا ...

You wish to turn us away from what our fathers used to worship.

... فَأْتُونَا بِسُلْطَانٍ مُّبِينٍ (١٠)

Then bring us a clear authority.

i.e. a miracle of our choice.

قَالَتْ لَهُمْ رُسُلُهُمْ إِن نَّحْنُ إِلاَّ بَشَرٌ مِّثْلُكُمْ ...

Their Messengers said to them: "We are no more than human beings like you..."

affirming that truly, they were only human being like their nations,

... وَلَـكِنَّ اللّهَ يَمُنُّ عَلَى مَن يَشَاء مِنْ عِبَادِهِ ...

but Allah bestows His grace to whom He wills of His servants,

with Prophethood and Messengership which is His choice,

... وَمَا كَانَ لَنَا أَن نَّأْتِيَكُم بِسُلْطَانٍ ...

It is not ours to bring you an authority,

according to your choice,

... إِلاَّ بِإِذْنِ اللّهِ ...

except by the permission of Allah,

after we beg Him and He provides us with a miracle,

... وَعلَى اللّهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُونَ (١١)

And in Allah (alone) let the believers put their trust.

in all their affairs.

Their Messengers said to them next,

وَمَا لَنَا أَلاَّ نَتَوَكَّلَ عَلَى اللّهِ ...

And why should we not put our trust in Allah,

after He had guided us to the best, most clear and plain way,

... وَقَدْ هَدَانَا سُبُلَنَا ...

while He indeed has guided us in our ways!

... وَلَنَصْبِرَنَّ عَلَى مَا آذَيْتُمُونَا ...

And we shall certainly bear with patience all the hurt you may cause us,

such as foolish actions and abusive statements,

... وَعَلَى اللّهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُونَ (١٢)

and in Allah (alone) let those who trust, put their trust.

وَقَالَ الَّذِينَ كَفَرُواْ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِى مِلَّتِنَا

14:13 And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion.''

فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّـلِمِينَ

So their Lord revealed to them: "Truly, We shall destroy the wrongdoers.''

وَلَنُسْكِنَنَّـكُمُ الاٌّرْضَ مِن بَعْدِهِمْ ذَلِكَ لِمَنْ خَافَ مَقَامِى وَخَافَ وَعِيدِ

14:14 "And indeed, We shall make you dwell in the land after them. This is for him who fears standing before Me and also fears My threat.''

وَاسْتَفْتَحُواْ وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ

14:15 And they sought victory and help; and every obstinate, arrogant dictator (who refuses to believe in the Oneness of Allah) was brought to a complete loss and destruction.

مِّن وَرَآئِهِ جَهَنَّمُ وَيُسْقَى مِن مَّآءٍ صَدِيدٍ

14:16 In front of him is Hell, and he will be made to drink boiling, festering water.

يَتَجَرَّعُهُ وَلاَ يَكَادُ يُسِيغُهُ وَيَأْتِيهِ الْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ وَمِن وَرَآئِهِ عَذَابٌ غَلِيظٌ

14:17 He will sip it unwillingly, and he will find great difficulty in swallowing it down his throat, and death will come to him from every side, yet he will not die, and in front of him, will be a great torment.

Disbelieving Nations threaten Their Messengers with Expulsion

Allah tells;

وَقَالَ الَّذِينَ كَفَرُواْ لِرُسُلِهِمْ لَنُخْرِجَنَّكُم مِّنْ أَرْضِنَآ أَوْ لَتَعُودُنَّ فِي مِلَّتِنَا...

And those who disbelieved, said to their Messengers: "Surely, we shall drive you out of our land, or you shall return to our religion.''

Allah narrates to us how the disbelieving nations threatened their Messengers, that being, expulsion from their land and banishment.

For instance, the people of Prophet Shu`ayb, peace be upon him, said to him and to those who believed in him,

لَنُخْرِجَنَّكَ يـشُعَيْبُ وَالَّذِينَ ءَامَنُواْ مَعَكَ مِن قَرْيَتِنَآ

> We shall certainly drive you out from our town, O Shu`ayb, and those who have believed with you. (7:88)

The people of Prophet Lut, peace be upon him, said,

أَخْرِجُواْ ءَالَ لُوطٍ مِّن قَرْيَتِكُمْ

> Drive out the family of Lut from your city. (27:56)

Allah said about the idolators of Quraysh,

وَإِن كَادُواْ لَيَسْتَفِزُّونَكَ مِنَ الاٌّرْضِ لِيُخْرِجُوكَ مِنْهَا وَإِذًا لاَّ يَلْبَثُونَ خِلَـفَكَ إِلاَّ قَلِيلاً

> And verily, they were about to frighten you so much as to drive you out from the land. But in that case they would not have stayed after you, except for a little while. (17:76)

and,

وَإِذْ يَمْكُرُ بِكَ الَّذِينَ كَفَرُواْ لِيُثْبِتُوكَ أَوْ يَقْتُلُوكَ أَوْ يُخْرِجُوكَ وَيَمْكُرُونَ وَيَمْكُرُ اللَّهُ وَاللَّهُ خَيْرُ الْمَـكِرِينَ

> And when the disbelievers plotted against you to imprison you, or to kill you, or to expel you out; they were plotting and Allah too was plotting; and Allah is the Best of those who plot. (8:30)

Allah gave victory and aid to His Messenger after he emigrated from Makkah and gathered followers, supporters, and soldiers around him, who fought in the cause of Allah, the Exalted. Allah kept granting His Messenger more dominance until He opened for him Makkah, which sought to expel him. Allah gave him dominance over it, even when his enemies from

Makkah and the rest of the people of the earth disliked it. Soon after, people began embracing the religion of Allah in large crowds and in a very short time Allah's Word and religion became high over all other religions, from the eastern and western parts of the world.

Hence Allah's statement,

... فَأَوْحَى إِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظَّالِمِينَ (١٣)

وَلَنُسْكِنَنَّكُمُ الأَرْضَ مِن بَعْدِهِمْ ...

So their Lord revealed to them: "Truly, We shall destroy the wrongdoers. And indeed, We shall make you dwell in the land after them.''

Allah said in other **Ayat**,

وَلَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِينَ

إِنَّهُمْ لَهُمُ الْمَنصُورُونَ

وَإِنَّ جُندَنَا لَهُمُ الْغَلِبُونَ

And, verily, Our Word has gone forth of old for Our servants, the Messengers, that they verily, would be made triumphant, and that Our hosts! They verily, would be the victors. (37:171-173)

كَتَبَ اللَّهُ لأَغْلِبَنَّ أَنَاْ وَرُسُلِى إِنَّ اللَّهَ قَوِىٌّ عَزِيزٌ

Allah has decreed: "Verily, it is I and My Messengers who shall be the victorious. Verily, Allah is All-Powerful, All-Mighty.'' (58:21)

وَلَقَدْ كَتَبْنَا فِى الزَّبُورِ مِن بَعْدِ الذِّكْرِ

And indeed We have written in **Az-Zabur** after **Adh-Dhikr**. (21:05)

قَالَ مُوسَى لِقَوْمِهِ اسْتَعِينُواْ بِاللَّهِ وَاصْبِرُواْ إِنَّ الأَرْضَ لِلَّهِ يُورِثُهَا مَن يَشَآءُ مِنْ عِبَادِهِ وَالْعَـقِبَةُ لِلْمُتَّقِينَ

Musa said to his people: "Seek help in Allah and be patient. Verily, the earth is Allah's. He gives it as a heritage to whom He wills of His servants: and the (blessed) end is for the those who have **Taqwa**." (7:128)

and,

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُواْ يُسْتَضْعَفُونَ مَشَـرِقَ الأَرْضِ وَمَغَـرِبَهَا الَّتِى بَارَكْنَا فِيهَا وَتَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِى إِسْرَءِيلَ بِمَا صَبَرُواْ وَدَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُواْ يَعْرِشُونَ

And We made the people who were considered weak to inherit the eastern parts of the land and the western parts thereof which We have blessed. And the fair Word of your Lord was fulfilled for the Children of Israel, because of their endurance. And We destroyed completely all the great works and buildings which Fir`awn and his people erected. (7:137)

Allah said next,

... ذَلِكَ لِمَنْ خَافَ مَقَامِي وَخَافَ وَعِيدِ (١٤)

This is for him who fears standing before Me and also fears My threat.

this warning is for he who fears standing before Him on the Day of Resurrection and fears His warnings and torment.

Allah said in other instances,

فَأَمَّا مَن طَغَى

وَآثَرَ الْحَيَاةَ الدُّنْيَا

فَإِنَّ الْجَحِيمَ هِيَ الْمَأْوَى

وَأَمَّا مَنْ خَافَ مَقَامَ رَبِّهِ وَنَهَى النَّفْسَ عَنِ الْهَوَى

فَإِنَّ الْجَنَّةَ هِيَ الْمَأْوَى

Then for him who transgressed all bounds, and preferred the life of this world, verily, his abode will be Hellfire. But as for him who feared standing before his Lord, and restrained himself from impure evil desires and lusts. Verily, Paradise will be his abode. (79:37-41)

and,

وَلِمَنْ خَافَ مَقَامَ رَبِّهِ جَنَّتَانِ

But for him who fears the standing before his Lord, there will be two Gardens. (55:46)

Allah said next,

وَاسْتَفْتَحُواْ ...

And they sought victory and help,

refers to the Messengers who sought the help and victory of their Lord over their nations, according to Abdullah bin Abbas, Mujahid and Qatadah.

Abdur-Rahman bin Zayd bin Aslam said that;

this **Ayah** refers to the nations, invoking Allah's victory against themselves!

Some idolators said,

اللَّهُمَّ إِن كَانَ هَـذَا هُوَ الْحَقَّ مِنْ عِندِكَ فَأَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ أَوِ ائْتِنَا بِعَذَابٍ أَلِيمٍ

O Allah! If this (Qur'an) is indeed the truth (revealed) from You, then rain down stones on us from the sky or bring on us a painful torment. (8:32)

It is possible that both meanings are desired here, for the idolators (of Quraysh) invoked Allah against themselves on the day of **Badr**, and the Messenger of Allah invoked Him for victory and support.

Allah said to the idolators then,

إِن تَسْتَفْتِحُواْ فَقَدْ جَآءَكُمُ الْفَتْحُ وَإِن تَنتَهُواْ فَهُوَ خَيْرٌ لَّكُمْ

(O disbelievers) if you ask for a judgment, now has the judgment come unto you; and if you cease (to do wrong), it will be better for you. (8:19)

Allah knows best.

Allah said next,

... وَخَابَ كُلُّ جَبَّارٍ عَنِيدٍ (١٥)

and every obstinate, arrogant dictator was brought to a complete loss and destruction.

those who were arrogant and rebelled against the truth.

Allah said in other **Ayat**,

أَلْقِيَا فِى جَهَنَّمَ كُلَّ كَفَّارٍ عَنِيدٍ

مَّنَّـعٍ لِّلْخَيْرِ مُعْتَدٍ مُّرِيبٍ

الَّذِى جَعَلَ مَعَ اللَّهِ إِلَـهاً ءَاخَرَ فَأَلْقِيَـهُ فِى الْعَذَابِ الشَّدِيدِ

(Allah will say to the angels): "Both of you throw into Hell every stubborn disbeliever - hinderer of good, transgressor, doubter, who set up another deity with Allah. Then both of you cast him in the severe torment.'' (50:24-26)

The Prophet said,

إِنَّهُ يُؤْتَى بِجَهَنَّمَ يَوْمَ الْقِيَامَةِ، فَتُنَادِي الْخَلَائِقَ، فَتَقُولُ: إِنِّي وُكِّلْتُ بِكُلِّ جَبَّارٍ عَنِيد

On the Day of Resurrection, **Jahannam** (Hellfire) will be brought and it will call the creatures, saying, "I was given the responsibility of every rebellious tyrant.''

Therefore, every tyrant has earned utter demise and loss when the Prophets invoked Allah, the Mighty, the Able for victory.

Allah said next,

مِّن وَرَآئِهِ جَهَنَّمُ ...

In front of him is Hell,

Allah says that **Jahannam** is in front of every obstinate tyrant, awaiting him, and he will reside in it forever on the Day of Return. He will be brought to it in the morning and the afternoon until the Day of the Call,

... وَيُسْقَى مِن مَّاء صَدِيدٍ (١٦)

and he will be made to drink boiling, festering water.

in the Fire, his only drink will be from **Hamim** and **Ghassaq**, the former is very hot and the latter is very cold and rotten.

Allah said in another instance,

هَـذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ

وَءَاخَرُ مِن شَكْلِهِ أَزْوَجٌ

This is so! Then let them taste it - **Hamim** and **Ghassaq**. And other (torments) of similar kind all together! (38:57-58)

Mujahid and Ikrimah said that;

this festering water is made of puss and blood.

Allah said in other **Ayat**,

وَسُقُواْ مَآءً حَمِيماً فَقَطَّعَ أَمْعَآءَهُمْ

And be given to drink boiling water so that it cuts up their bowels. (47:15)

and,

وَإِن يَسْتَغِيثُوا يُغَاثُوا بِمَآءٍ كَالْمُهْلِ يَشْوِى الْوجُوهَ

And if they ask for help, they will be granted water like boiling oil, that will scald their faces. (18:29)

Allah's statement,

يَتَجَرَّعُهُ ...

He will sip it unwillingly,

indicates that he will hate to drink this water, but he will be forced to sip it; he will refuse until the angel strikes him with an iron bar,

وَلَهُمْ مَّقَامِعُ مِنْ حَدِيدٍ

And for them are hooked rods of iron. (22:21)

Allah said next,

... وَلاَ يَكَادُ يُسِيغُهُ ...

and he will find great difficulty in swallowing it down his throat,

meaning, he will hate to swallow it because of its awful taste, color and unbearable heat or coldness,

... وَيَأْتِيهِ الْمَوْتُ مِن كُلِّ مَكَانٍ ...

and death will come to him from every side,

his organs, limbs and entire body will suffer pain because of this drink.

Amr bin Maymun bin Mahran commented,

"Every bone, nerve and blood vessel.''

Ad-Dahhak reported that Ibn Abbas commented on Allah's statement,

> "All types of torment that Allah will punish him with on the Day of Resurrection in the fire of **Jahannam** will come to him carrying death, if he were to die. However, he will not die because Allah the Exalted said,
>
> لاَ يُقْضَى عَلَيْهِمْ فَيَمُوتُواْ وَلاَ يُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا
>
> > Neither will it affect them that they die nor shall its torment be lightened for them." (35:36)

Therefore, according to Ibn Abbas, may Allah be pleased with him and his father, every type of punishment will come to him (the obstinate, rebellious tyrant) carrying death with it, if he will ever die there. Yet, he will not die, he will instead receive eternal punishment and torment.

Hence Allah's statement here,

... وَيَأْتِيهِ الْمَوْتُ مِن كُلِّ مَكَانٍ وَمَا هُوَ بِمَيِّتٍ ...

and death will come to him from every side, yet he will not die,

Allah said,

... وَمِن وَرَآئِهِ عَذَابٌ غَلِيظٌ (١٧)

and in front of him, will be a great torment.

> even in this condition, he will still suffer another severe type of torment, more severe and painful from the one before it, harsher more bitter.

Allah described the tree of **Zaqqum**,

إِنَّهَا شَجَرَةٌ تَخْرُجُ فِى أَصْلِ الْجَحِيمِ

طَلْعُهَا كَأَنَّهُ رُءُوسُ الشَّيَـطِينِ

فَإِنَّهُمْ لآكِلُونَ مِنْهَا فَمَالِئُونَ مِنْهَا الْبُطُونَ

ثُمَّ إِنَّ لَهُمْ عَلَيْهَا لَشَوْباً مِنْ حَمِيمٍ

ثُمَّ إِنَّ مَرْجِعَهُمْ لإِلَى الْجَحِيمِ

Verily, it is a tree that springs out of the bottom of Hellfire, the shoots of its fruits stalks are like the heads of **Shayatin**; Truly, they will eat thereof and fill their bellies therewith.

Then on top of that they will be given boiling water to drink so that it becomes a mixture. Then thereafter, verily, their return is to the flaming fire of Hell. (37:64-68)

Allah states that they will either be eating from the **Zaqqum**, drinking the **Hamim**, or being tormented in the Fire, again and again; we seek refuge with Allah from all of this.

Allah also said,

هَـذِهِ جَهَنَّمُ الَّتِى يُكَذِّبُ بِهَا الْمُجْرِمُونَ

يَطُوفُونَ بَيْنَهَا وَبَيْنَ حَمِيمٍ ءَانٍ

This is the Hell which the criminals denied. They will go between it (Hell) and the fierce boiling water! (55:43-44)

إِنَّ شَجَرَةَ الزَّقُّومِ

طَعَامُ الأَثِيمِ

كَالْمُهْلِ يَغْلِى فِى الْبُطُونِ

كَغَلْى الْحَمِيمِ

خُذُوهُ فَاعْتِلُوهُ إِلَى سَوَآءِ الْجَحِيمِ

ثُمَّ صُبُّواْ فَوْقَ رَأْسِهِ مِنْ عَذَابِ الْحَمِيمِ

ذُقْ إِنَّكَ أَنتَ الْعَزِيزُ الْكَرِيمُ

إِنَّ هَـذَا مَا كُنتُمْ بِهِ تَمْتَرُونَ

Verily, the tree of **Zaqqum** will be the food of the sinners. Like boiling oil, it will boil in the bellies, like the boiling of scalding water.

(It will be said) "Seize him and drag him into the midst of blazing Fire, then pour over his head the torment of boiling water. Taste you (this)!

Verily, you were the mighty, the generous!

Verily, this is that whereof you used to doubt!'' (44:43-50)

وَأَصْحَـبُ الشِّمَالِ مَآ أَصْحَـبُ الشِّمَالِ

فِى سَمُومٍ وَحَمِيمٍ

وَظِلٍّ مِّن يَحْمُومٍ

لاَّ بَارِدٍ وَلاَ كَرِيمٍ

And those on the Left Hand - how (unfortunate) will be those on the Left Hand In fierce hot wind and boiling water, and shadow of black smoke, neither cool nor pleasant. (56:41-44)

and,

هَـذَا وَإِنَّ لِلطَّـغِينَ لَشَرَّ مَـابٍ

جَهَنَّمَ يَصْلَوْنَـهَا فَبِئْسَ الْمِهَادُ

هَـذَا فَلْيَذُوقُوهُ حَمِيمٌ وَغَسَّاقٌ

وَءَاخَرُ مِن شَكْلِهِ أَزْوَجٌ

This is so! And for the **Taghun** will be an evil final return. Hell! Where they will burn, and worst is that place to rest! This is so! Then let them taste it **Hamim** and **Ghassaq**. And other (torments) of similar kind all together! (38:55-58)

There are many other similar **Ayat** that indicate that the punishment they will receive is of different kinds, and

that it is repeated in various types and forms that only Allah the Exalted knows, as just recompense,

وَمَا رَبُّكَ بِظَلَّـمٍ لِّلْعَبِيدِ

And your Lord is not at all unjust to (His) slaves. (41:46)

مَّثَلُ الَّذِينَ كَفَرُواْ بِرَبِّهِمْ أَعْمَالُهُمْ كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ فِي يَوْمٍ عَاصِفٍ لاَّ يَقْدِرُونَ مِمَّا كَسَبُواْ عَلَى شَىْءٍ ذلِكَ هُوَ الضَّلاَلُ الْبَعِيدُ

14:18 The parable of those who disbelieved in their Lord is that their works are as ashes, on which the wind blows furiously on a stormy day; they shall not be able to get aught of what they have earned. That is the straying, far away (from the right path).

A Parable for the Deeds of the Disbelievers

This is a parable that Allah has given for the deeds and actions of the disbelievers who worshipped others besides Him and rejected His Messengers, thus building their acts on groundless basis. Their actions vanished from them when they were most in need of their rewards.

Allah said,

مَّثَلُ الَّذِينَ كَفَرُواْ بِرَبِّهِمْ أَعْمَالُهُمْ ...

The parable of those who disbelieved in their Lord is that their works,

on the Day of Judgment, when they will seek their rewards from Allah the Exalted. They used to think that they had something, but they will find nothing, except what remains of ashes when a strong wind blows on it,

... كَرَمَادٍ اشْتَدَّتْ بِهِ الرِّيحُ ...

are as ashes, on which the wind blows furiously,

... فِي يَوْمٍ عَاصِفٍ ...

on a stormy day;

... لاَّ يَقْدِرُونَ مِمَّا كَسَبُواْ عَلَى شَيْءٍ ...

they shall not be able to get aught of what they have earned.

They will not earn rewards for any of the good works they performed during this life, except what they can preserve of ashes during a day of strong wind.

Allah said in other **Ayat**,

وَقَدِمْنَآ إِلَى مَا عَمِلُواْ مِنْ عَمَلٍ فَجَعَلْنَاهُ هَبَآءً مَّنثُوراً

And We shall turn to whatever deeds they did, and We shall make such deeds as scattered floating particles of dust. (25:23)

and,

مَثَلُ مَا يُنْفِقُونَ فِى هِـذِهِ الْحَيَوةِ الدُّنْيَا كَمَثَلِ رِيحٍ فِيهَا صِرٌّ أَصَابَتْ حَرْثَ قَوْمٍ ظَلَمُواْ أَنفُسَهُمْ فَأَهْلَكَتْهُ وَمَا ظَلَمَهُمُ اللَّهُ وَلَـكِنْ أَنفُسَهُمْ يَظْلِمُونَ

The parable of what they spend in this world is that of a wind which is extremely cold; it struck the harvest of a people who did wrong against themselves and destroyed it. Allah wronged them not, but they wronged themselves. (3:117)

and,

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تُبْطِلُواْ صَدَقَـتِكُم بِالْمَنِّ وَالأَذَى كَالَّذِى يُنفِقُ مَالَهُ رِئَـآءَ النَّاسِ وَلاَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الأَخِرِ فَمَثَلُهُ كَمَثَلِ

صَفْوَانٍ عَلَيْهِ تُرَابٌ فَأَصَابَهُ وَابِلٌ فَتَرَكَهُ صَلْدًا لاَّ يَقْدِرُونَ عَلَى
شَىْءٍ مِّمَّا كَسَبُواْ وَاللَّهُ لاَ يَهْدِي الْقَوْمَ الْكَـفِرِينَ

O you who believe!

Do not render in vain your **Sadaqah** (charity) by reminders of your generosity or by injury, like him who spends his wealth to be seen of men, and he does not believe in Allah, nor in the Last Day. His parable is that of a smooth rock on which is a little dust; on it falls heavy rain which leaves it bare. They are not able to do anything with what they have earned. And Allah does not guide the disbelieving people. (2:264)

Allah said in this **Ayah**,

... ذَلِكَ هُوَ الضَّلاَلُ الْبَعِيدُ (١٨)

That is the straying, far away from the right path.

meaning, their work and deeds were not based on firm, correct grounds, and thus, they lost their rewards when they needed them the most, **ذَلِكَ هُوَ الضَّلاَلُ الْبَعِيدُ** (That is the straying, far away from the right path).

أَلَمْ تَرَ أَنَّ اللَّهَ خَلَقَ السَّمَـوَتِ وَالأَرْضَ بِالْحَقِّ إِن يَشَأْ
يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ

14:19 Do you not see that Allah has created the heavens and the earth with truth! If He wills, He can remove you and bring (in your place) a new creation!

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

14:20 And for Allah that is not hard or difficult.

Proof that Resurrection occurs after Death

Allah says:

أَلَمْ تَرَ أَنَّ اللّهَ خَلَقَ السَّمَاوَاتِ وَالأَرْضَ بِالْحَقِّ ...

Do you not see that Allah has created the heavens and the earth with truth!

Allah affirms His ability to resurrect the bodies on the Day of Resurrection, stating that He has created the heavens and earth which are stronger than the creation of man.

Is not He Who is able to create the heavens, high, wide and strongly built, which include in them the planets and stars and the various heavenly objects and clear signs.

Is not He Who created this earth with all what it contains of land, valleys, mountains, deserts, green fields, barren lands, seas and various shapes, benefits, species and colors of trees, plants and animals

أَوَلَمْ يَرَوْاْ أَنَّ اللَّهَ الَّذِى خَلَقَ السَّمَـوَتِ وَالأٌّرْضَ وَلَمْ يَعْىَ بِخَلْقِهِنَّ بِقَادِرٍ عَلَى أَن يُحْىِ الْمَوْتَى بَلَى إِنَّهُ عَلَى كُلِّ شَىْءٍ قَدِيرٌ

Do they not see that Allah, Who created the heavens and the earth, and was not wearied by their creation, is able to give life to the dead!

Yes, He surely, is able to do all things. (46:33)

أَوَلَمْ يَرَ الإِنسَـنُ أَنَّا خَلَقْنَـهُ مِن نُّطْفَةٍ فَإِذَا هُوَ خَصِيمٌ مٌّبِينٌ

وَضَرَبَ لَنَا مَثَلاً وَنَسِىَ خَلْقَهُ قَالَ مَن يُحىِ الْعِظَـمَ وَهِىَ رَمِيمٌ

قُلْ يُحْيِيهَا الَّذِى أَنشَأَهَآ أَوَّلَ مَرَّةٍ وَهُوَ بِكُلِّ خَلْقٍ عَلِيمٌ

الَّذِى جَعَلَ لَكُم مِّنَ الشَّجَرِ الأٌّخْضَرِ نَاراً فَإِذَآ أَنتُم مِّنْه تُوقِدُونَ

أَوَلَـيْسَ الَذِى خَلَقَ السَّمَـوتِ وَالأٌّرْضَ بِقَـدِرٍ عَلَى أَن يَخْلُقَ مِثْلَهُم بَلَى وَهُوَ الْخَلَّـقُ الْعَلِيمُ

إِنَّمَآ أَمْرُهُ إِذَآ أَرَادَ شَيْئاً أَن يَقُولَ لَهُ كُن فَيَكُونُ

فَسُبْحَـنَ الَّذِى بِيَدِهِ مَلَكُوتُ كُلِّ شَىْءٍ وَإِلَيْهِ تُرْجَعُونَ

Does not man see that We have created him from **Nutfah** (drop of sperm). Yet behold he (stands forth) as an open opponent. And he puts forth for Us a parable, and forgets his own creation

He says: "Who will give life to these bones after they are rotten and have become dust''

Say: "He will give life to them Who created them for the first time! And He is the All-Knower of every creation!''

He Who produces for you fire out of the green tree, when behold you kindle therewith.

Is not He Who created the heavens and the earth, able to create the like of them!

Yes, indeed! He is the All-Knowing Supreme Creator.

Verily, His command, when He intends a thing, is only that He says to it, "Be!'' - and it is!

So glorified is He and exalted above all that they associate with Him, and in Whose Hands is the dominion of all things: and to Him you shall be returned. (36:77-83)

Allah's statement,

... إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ (١٩)

وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ (٢٠)

If He wills, He can remove you and bring (in your place) a new creation! And for Allah that is not hard or difficult.

means, it is not hard or impossible for Allah to do that. Rather, it is easy for Him, that if you defy His order, He takes you away and brings in your place another creation who is unlike you.

Allah said in other **Ayat**,

يأَيُّهَا النَّاسُ أَنتُمُ الْفُقَرَآءُ إِلَى اللَّهِ وَاللَّهُ هُوَ الْغَنِىُّ الْحَمِيدُ

إِن يَشَأْ يُذْهِبْكُمْ وَيَأْتِ بِخَلْقٍ جَدِيدٍ وَمَا ذَلِكَ عَلَى اللَّهِ بِعَزِيزٍ

O mankind!

It is you who stand in need of Allah. But Allah is Rich, Worthy of all praise. If He willed, He could destroy you and bring about a new creation. And that is not hard for Allah. (35:15-17)

الْفُقَرَآءُ وَإِن تَتَوَلَّوْاْ يَسْتَبْدِلْ قَوْماً غَيْرَكُمْ ثُمَّ لاَ يَكُونُواْ

And if you turn away, He will exchange you for some other people and they will not be your likes. (47:38)

يأَيُّهَا الَّذِينَ ءَامَنُواْ مَن يَرْتَدَّ مِنكُمْ عَن دِينِهِ فَسَوْفَ يَأْتِى اللَّهُ بِقَوْمٍ يُحِبُّهُمْ وَيُحِبُّونَهُ

O you who believe!

Whoever from among you turns back from his religion, Allah will bring a people whom He will love and they will love Him. (5:54)

إِن يَشَأْ يُذْهِبْكُمْ أَيُّهَا النَّاسُ وَيَأْتِ بِـاخَرِينَ وَكَانَ اللَّهُ عَلَى ذلِكَ قَدِيراً

If He wills, He can take you away, O people, and bring others. And Allah is Ever All-Potent over that. (4:133)

وَبَرَزُواْ لِلَّهِ جَمِيعًا فَقَالَ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُواْ إِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ أَنتُمْ مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللَّهِ مِن شَىْءٍ

14:21 And they all shall appear before Allah; then the weak will say to those who were arrogant: "Verily, we were following you; can you avail us anything against Allah's torment!''

قَالُواْ لَوْ هَدَانَا اللَّهُ لَهَدَيْنَاكُمْ سَوَآءٌ عَلَيْنَآ أَجَزِعْنَآ أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ

They will say: "Had Allah guided us, we would have guided you. It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.''

Disbelieving Chiefs and Their Followers will dispute in the Fire

Allah said,

وَبَرَزُواْ لِلّهِ جَمِيعًا ...

And they all shall appear before Allah;

meaning, all the creatures, the wicked and the righteous among them, will appear before Allah the One, the Irresistible. They will be gathered on a flat plain that does not have anything those present could use for cover,

... فَقَالَ الضُّعَفَاء ...

then the weak will say,

the followers who used to obey their chiefs, leaders and notables will say,

... لِلَّذِينَ اسْتَكْبَرُواْ ...

to those who were arrogant,

who rebelled against worshipping Allah alone without partners and obeying the Messengers,

... إِنَّا كُنَّا لَكُمْ تَبَعًا ...

Verily, we were following you,

we obeyed your orders and implemented them,

... فَهَلْ أَنتُم مُّغْنُونَ عَنَّا مِنْ عَذَابِ اللّهِ مِن شَيْءٍ ...

can you avail us anything against Allah's torment!

> They will ask, `can you prevent any of Allah's torment from striking us as you used to promise and vow to us!'

... قَالُواْ ...

They will say:

> the leaders will say in response,

... لَوْ هَدَانَا اللّهُ لَهَدَيْنَاكُمْ ...

Had Allah guided us, we would have guided you.

> but the statement of our Lord shall come to pass concerning us, and the destiny that He has appointed for us and you shall come true; the word of punishment shall befall the disbelievers,

... سَوَاء عَلَيْنَآ أَجَزِعْنَا أَمْ صَبَرْنَا مَا لَنَا مِن مَّحِيصٍ (٢١)

It makes no difference to us (now) whether we rage, or bear (these torments) with patience; there is no place of refuge for us.

> we have no means of escape from what we are in, whether we face it with patience or grief.'

I (Ibn Kathir) say that it appears that this conversation will occur in the Fire after they enter it, just as Allah said in other **Ayat**,

> وَإِذْ يَتَحَآجُّونَ فِى النَّـارِ فَيَقُولُ الضُّعَفَاءُ لِلَّذِينَ اسْتَكْبَرُواْ إِنَّا كُنَّا لَكُمْ تَبَعاً فَهَلْ أَنتُم مُّغْنُونَ عَنَّا نَصِيباً مِّنَ النَّارِ
>
> قَالَ الَّذِينَ اسْتَكْبَرُواْ إِنَّا كُلٌّ فِيهَآ إِنَّ اللَّهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ
>
> And, when they will dispute in the Fire, the weak will say to those who were arrogant: "Verily, we followed you, can you then take from us some portion of the Fire!''

Those who were arrogant will say: "We are all (together) in this (Fire)! Verily, Allah has judged between (His) servants!'' (40:47-48)

قَالَ ادْخُلُواْ فِى أُمَمٍ قَدْ خَلَتْ مِن قَبْلِكُم مِّن الْجِنِّ وَالإِنْسِ فِى النَّارِ كُلَّمَا دَخَلَتْ أُمَّةٌ لَّعَنَتْ أُخْتَهَا حَتَّى إِذَا ادَّارَكُواْ فِيهَا جَمِيعًا قَالَتْ أُخْرَاهُمْ لأُولَـهُمْ رَبَّنَا هَـؤُلاءِ أَضَلُّونَا فَـاَتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ قَالَ لِكُلٍّ ضِعْفٌ وَلَـكِن لاَّ تَعْلَمُونَ

وَقَالَتْ أُولَـهُمْ لأُخْرَاهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِن فَضْلٍ فَذُوقُواْ الْعَذَابَ بِمَا كُنتُمْ تَكْسِبُونَ

(Allah) will say:

"Enter you in the company of nations who passed away before you, of men and Jinn, into the Fire.''

Every time a new nation enters, it curses its sister nation (that went before) until they will be gathered all together in the Fire. The last of them will say to the first of them:

"Our Lord! These misled us, so give them a double torment of the Fire.''

He will say: "For each one there is double (torment), but you know not.''

The first of them will say to the last of them: "You were not better than us, so taste the torment for what you used to earn.'' (7:38-39)

and,

وَقَالُواْ رَبَّنَآ إِنَّآ أَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَأَضَلُّونَا السَّبِيلاْ

رَبَّنَآ ءَاتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَالْعَنْهُمْ لَعْناً كَبِيراً

Our Lord! Verily, we obeyed our chiefs and our great ones, and they misled us from the (right) way.

Our Lord! Give them a double torment and curse them with a mighty curse! (33:67-68)

Disbelievers will also dispute on the Day of Gathering,

وَقَالَ الَّذِينَ كَفَرُوا۟ لَن نُّؤْمِنَ بِهَـٰذَا الْقُرْءَانِ وَلاَ بِالَّذِى
بَيْنَ يَدَيْهِ وَلَوْ تَرَى إِذِ الظَّـٰلِمُونَ مَوْقُوفُونَ عِندَ رَبِّهِمْ
يَرْجِعُ بَعْضُهُمْ إِلَى بَعْضٍ الْقَوْلَ يَقُولُ الَّذِينَ اسْتُضْعِفُوا۟
لِلَّذِينَ اسْتَكْبَرُوا۟ لَوْلاَ أَنتُمْ لَكُنَّا مُؤْمِنِينَ

قَالَ الَّذِينَ اسْتَكْبَرُوا۟ لِلَّذِينَ اسْتُضْعِفُوا۟ أَنَحْنُ صَدَدنَـٰكُمْ
عَنِ الْهُدَى بَعْدَ إِذْ جَآءَكُمْ بَلْ كُنتُمْ مُّجْرِمِينَ

وَقَالَ الَّذِينَ اسْتُضْعِفُوا۟ لِلَّذِينَ اسْتَكْبَرُوا۟ بَلْ مَكْرُ الَّيْلِ
وَالنَّهَارِ إِذْ تَأْمُرُونَنَآ أَن نَّكْفُرَ بِاللَّهِ وَنَجْعَلَ لَهُ أَندَاداً
وَأَسَرُّوا۟ النَّدَامَةَ لَمَّا رَأَوُا۟ الْعَذَابَ وَجَعَلْنَا الأَْغْلَـٰلَ فِى
أَعْنَاقِ الَّذِينَ كَفَرُوا۟ هَلْ يُجْزَوْنَ إِلاَّ مَا كَانُوا۟ يَعْمَلُونَ

But if you could see when the wrongdoers will be made to stand before their Lord, how they will cast the (blaming) word one to another!

Those who were deemed weak will say to those who were arrogant: "Had it not been for you, we certainly have been believers!''

And those who were arrogant will say to those who were deemed weak: "Did we keep you back from guidance after it had come to you! Nay, but you were wrongdoers.''

Those who were deemed weak will say to those who were arrogant: "Nay, but it was your plotting by night and day: when you ordered us to disbelieve in Allah and set up rivals to Him!''

And We shall put iron collars round the necks of those who disbelieved. Are they requited aught except what they used to do! (34:31-33)

وَقَالَ الشَّيْطَـنُ لَمَّا قُضِىَ الاٌّمْرُ

14:22 And Shaytan will say when the matter has been decided:

إِنَّ اللَّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ وَمَا كَانَ لِىَ عَلَيْكُمْ

"Verily, Allah promised you a promise of truth. And I too promised you, but I betrayed you.

مِّن سُلْطَـنٍ إِلاَّ أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِى فَلاَ تَلُومُونِى وَلُومُواْ أَنفُسَكُمْ

I had no authority over you except that I called you, and you responded to me. So blame me not, but blame yourselves.

مَّآ أَنَاْ بِمُصْرِخِكُمْ وَمَآ أَنتُمْ بِمُصْرِخِىَّ إِنِّى كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ

I cannot help you, nor can you help me. I deny your former act in associating me (Shaytan) as a partner with Allah (by obeying me in the life of the world).

إِنَّ الظَّـلِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ

Verily, there is a painful torment for the wrongdoers.''

وَأُدْخِلَ الَّذِينَ ءَامَنُواْ وَعَمِلُواْ الصَّـلِحَاتِ جَنَّـتٍ تَجْرِى مِن تَحْتِهَا الأَنْهَـرُ خَـلِدِينَ فِيهَا بِإِذْنِ رَبِّهِمْ

14:23 And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow, - to dwell therein for ever (i.e. in Paradise), with the permission of their Lord.

تَحِيَّتُهُمْ فِيهَا سَلَـمٌ

Their greeting therein will be: "Salam (peace!).''

Shaytan disowns His Followers on the Day of Resurrection

Allah tells:

وَقَالَ الشَّيْطَانُ لَمَّا قُضِيَ الأَمْرُ ...

And **Shaytan** will say when the matter has been decided:

Allah narrates to us what Iblis will say to his followers after Allah finishes with the judgement between His servants, sending the believers to the gardens of Paradise and the disbelievers to the lows (of the Fire).

Iblis, may Allah curse him, will stand and address the latter, in order to add depression to their depression, sorrow to their sorrow and grief to their grief.

He will declare,

... إِنَّ اللّهَ وَعَدَكُمْ وَعْدَ الْحَقِّ ...

`Verily, Allah promised you a promise of truth.

by the words of His Messengers that if you follow them, you will gain safety and deliverance. Truly, Allah's promise was true and correct news, while I promised you then betrayed you.'

... وَوَعَدتُّكُمْ فَأَخْلَفْتُكُمْ ...

And I too promised you, but I betrayed you.

Allah said in another **Ayah**,

يَعِدُهُمْ وَيُمَنِّيهِمْ وَمَا يَعِدُهُمْ الشَّيْطَـنُ إِلاَّ غُرُوراً

He (**Shaytan**) makes promises to them, and arouses in them false desires; and **Shaytan's** promises are nothing but deceptions. (4:120)

... وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَانٍ ...

I had no authority over you,

Shaytan will say, `I had no proof for what I called you to, nor evidence for what I promised you,

... إِلاَّ أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ...

except that I called you, and you responded to me.

even though the Messengers establish the proof and unequivocal evidences against you and affirmed the truth of what they were sent to you with. But you disobeyed the Messengers and ended up earning this fate,

... فَلاَ تَلُومُونِي ...

So blame me not, (today),

... وَلُومُواْ أَنفُسَكُم ...

but blame yourselves,

because it is your fault for defying the proofs and following me in the falsehood that I called you to.'

Shaytan will say next,

... مَّا أَنَاْ بِمُصْرِخِكُمْ ...

I cannot help you,

I cannot benefit, save, or deliver you from what you are suffering,

... وَمَا أَنتُمْ بِمُصْرِخِيَّ ...

nor can you help me.

nor can you save me and deliver me from the torment and punishment I am suffering,

... إِنِّي كَفَرْتُ بِمَآ أَشْرَكْتُمُونِ مِن قَبْلُ ...

I deny your former act of associating me (**Shaytan**) as a partner with Allah.

or because you associated me with Allah before,' according to Qatadah.

Ibn Jarir commented;

"I deny being a partner with Allah, the Exalted and Most Honored.''

This opinion is the most plausible, for Allah said in other **Ayat**,

وَمَنْ أَضَلُّ مِمَّن يَدْعُو مِن دُونِ اللَّهِ مَن لاَّ يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَـمَةِ وَهُمْ عَن دُعَآئِهِمْ غَـفِلُونَ

وَإِذَا حُشِرَ النَّاسُ كَانُوا۟ لَهُمْ أَعْدَآءً وَكَانُوا۟ بِعِبَادَتِهِمْ كَـفِرِينَ

And who is more astray than one who calls on others besides Allah, such as will not answer him till the Day of Resurrection, and who are (even) unaware of their calls to them!

And when mankind are gathered, they will become their enemies and will deny their worshipping. (46:5-6)

كَلاَّ سَيَكْفُرُونَ بِعِبَـدَتِهِمْ وَيَكُونُونَ عَلَيْهِمْ ضِدّاً

Nay, but they (the so-called gods) will deny their worship of them, and become opponents to them. (19:82)

Allah said next,

... إِنَّ الظَّالِمِينَ لَهُمْ عَذَابٌ أَلِيمٌ (٢٢)

Verily, there is a painful torment for the wrongdoers.''

إِنَّ الظَّالِمِينَ (Verily, the wrongdoers),

who deviate from truth and follow falsehood, will earn a painful torment.

It appears that this part of the **Ayah** narrates the speech that **Shaytan** will deliver to the people of the Fire after they enter it, as we stated.

Amir Ash-Sha`bi said,

"On the Day of Resurrection, two speakers will address the people. Allah the Exalted will say to `Isa, son of Maryam,

أَءَنتَ قُلتَ لِلنَّاسِ اتَّخِذُونِى وَأُمِّىَ إِلَـهَيْنِ مِن دُونِ اللَّهِ

Did you say unto men: "Worship me and my mother as two gods besides Allah!'' (5:116) until,

قَالَ اللَّهُ هَـذَا يَوْمُ يَنفَعُ الصَّـدِقِينَ صِدْقُهُمْ

Allah will say: "This is a Day on which the truthful will profit from their truth.'' (5:119)

Shaytan, may Allah curse him, will stand and address the people,

... وَمَا كَانَ لِيَ عَلَيْكُم مِّن سُلْطَانٍ إِلاَّ أَن دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِي ...

I had no authority over you except that I called you, and you responded to me.

Allah after mentioning the final destination of the miserable ones, who earned the disgrace and torment and having to listen to **Shaytan** address them, then He mentioned the final destination of the happy ones.

Allah says:

وَأُدْخِلَ الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ جَنَّاتٍ تَجْرِي مِن تَحْتِهَا الأَنْهَارُ ...

And those who believed and did righteous deeds, will be made to enter Gardens under which rivers flow,

> wherever they wish them to flow and wherever they may be,

... خَالِدِينَ فِيهَا ...

to dwell therein for ever,

> and will never transfer or be transferred from it,

... بِإِذْنِ رَبِّهِمْ تَحِيَّتُهُمْ فِيهَا سَلاَمٌ (٢٣)

with the permission of their Lord. Their greeting therein will be: "**Salam** (peace!)."

Allah said in other **Ayat**,

حَتَّى إِذَا جَآءُوهَا وَفُتِحَتْ أَبْوَبُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلَـمٌ عَلَيْكُـمْ

> Till, when they reach it, and its gates will be opened and its keepers will say: "**Salamun Alaykum** (peace be upon you)!" (39:73)

وَالمَلَـئِكَةُ يَدْخُلُونَ عَلَيْهِمْ مِّن كُلِّ بَابٍسَلَـمٌ عَلَيْكُمُ

> And angels shall enter unto them from every gate (saying): "**Salamun Alaykum** (peace be upon you)!" (13:23-24)

وَيُلَقَّوْنَ فِيهَا تَحِيَّةً وَسَلَـماً

> Therein they shall be met with greetings and the word of peace and respect. (25:75)

دَعْوَهُمْ فِيهَا سُبْحَـنَكَ اللَّهُمَّ وَتَحِيَّتُهُمْ فِيهَا سَلاَمٌ وَءَاخِرُ دَعْوَاهُمْ أَنِ الْحَمْدُ للَّهِ رَبِّ الْعَـلَمِينَ

> Their way of request therein will be **Subhanaka Allahumma** (glory to you, O Allah) and **Salam** (peace!) will be their greetings therein (Paradise)!
>
> And the close of their request will be: **Al-Hamdu Lillahi Rabbil-'Alamin** (all praise to Allah the Lord of that exists). (10:10)

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللَّهُ مَثَلاً

14:24 See you not how Allah sets forth a parable!

كَلِمَةً طَيِّبَةً كَشَجَرةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِى السَّمَآءِ

A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.

تُؤْتِى أُكُلَهَا كُلَّ حِينِ بِإِذْنِ رَبِّهَا

14:25 Giving its fruit at all times, by the leave of its Lord,

وَيَضْرِبُ اللَّهُ الأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ

and Allah sets forth parables for mankind in order that they may remember.

وَمَثلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ اجْتُثَّتْ مِن فَوْقِ الاٌّرْضِ مَا لَهَا مِن قَرَارٍ

14:26 And the parable of an evil word is that of an evil tree uprooted from the surface of earth, having no stability.

The Parable of the Word of Islam and the Word of Kufr

Allah says:

أَلَمْ تَرَ كَيْفَ ضَرَبَ اللهُ مَثَلاً كَلِمَةً طَيِّبَةً كَشَجَرَةٍ طَيِّبَةٍ أَصْلُهَا ثَابِتٌ وَفَرْعُهَا فِي السَّمَاء (٢٤)

See you not how Allah sets forth a parable! A goodly word as a goodly tree, whose root is firmly fixed, and its branches (reach) to the sky.

Ali bin Abi Talhah reported that Abdullah bin Abbas commented that Allah's statement,

> مَثَلاً كَلِمَةً طَيِّبَةً (a parable: a goodly word),
>
> > refers to testifying to **La ilaha illallah**, (none has the right to be worshipped but Allah)
>
> while, كَشَجَرةٍ طَيِّبَةٍ (as a goodly tree),
>
> > refers to the believer,
>
> and that, أَصْلُهَا ثَابِتٌ (whose root is firmly fixed),
>
> > indicates that **La ilaha illallah**, (none has the right to be worshipped but Allah) is firm in the believers' heart,
>
> وَفَرْعُهَا فِي السَّمَاء (and its branches (reach) to the sky.
>
> > with which the believer's works are ascended to heaven.

Similar is said by Ad-Dahhak, Sa'id bin Jubayr, Ikrimah, Mujahid and several others.

> They stated that this parable describes the believer's deeds, good statements and good actions. The believer is just like the beneficial date tree, always having good actions ascending at all times, by day and by night.

Al-Bukhari recorded that Abdullah bin Umar said,

> "We were with the Messenger of Allah when he asked,
>
> أَخْبِرُونِي عَنْ شَجَرَةٍ تُشْبِهُ أَوْ كَالرَّجُلِ الْمُسْلِمِ لَا يَتَحَاتُّ وَرَقُهَا صَيْفًا وَلَا شِتَاءً، وَتُؤْتِي أُكُلَهَا كُلَّ حِينٍ بِإِذْنِ رَبِّهَا
>
> Tell me about a tree that resembles the Muslim, the leaves of which do not fall in summer or winter and gives its fruit at all times by the leave of its Lord.''

Ibn Umar said, "I thought of the date palm tree, but felt shy to answer when I saw that Abu Bakr and Umar did not talk.

When they did not give an answer, the Messenger of Allah said,

هِيَ النَّخْلَة

It is the date palm tree.

When we departed, I said to Umar, `My father, by Allah! I thought that it was the date tree.'

He said, `Why did you not speak then?'

I said, `I saw you were silent and I felt shy to say anything.'

Umar said, `Had you said it, it would have been more precious to me than such things (i.e., would have been very precious to me).'"

Abdullah bin Abbas said that, كَشَجَرَةٍ طَيِّبَةٍ (as a goodly tree),

is a tree in Paradise.

Allah said next,

تُؤْتِي أُكُلَهَا كُلَّ حِينٍ ...

Giving its fruit at all times,

It is said that it means by day and by night. And they say that describes the believer as a tree that always has fruits during summer and winter, by night and by day. This is the parable of the believer whose good works ascend to heaven by day and by night and at all times,

... بِإِذْنِ رَبِّهَا ...

by the leave of its Lord,

thus earning perfection and becoming beneficial, plentiful, pure and blessed,

... وَيَضْرِبُ اللّهُ الأَمْثَالَ لِلنَّاسِ لَعَلَّهُمْ يَتَذَكَّرُونَ (٢٥)

and Allah sets forth parables for mankind in order that they may remember.

Allah said next,

وَمَثلُ كَلِمَةٍ خَبِيثَةٍ كَشَجَرَةٍ خَبِيثَةٍ ...

And the parable of an evil word is that of an evil tree,

describing the disbelief of the disbeliever, for it has no basis or stability.

It is similar to the colocynth tree (a very bitter, unscented plant) which is also called, `**Ash-Shiryan**'.

Shu`bah narrated that Mu`awiyah bin Abi Qurrah narrated that Anas bin Malik said that;

it is the colocynth tree.

Allah said,

... اجْتُثَّتْ ...

uprooted,

meaning, was cutoff from the root,

... مِن فَوْقِ الأَرْضِ مَا لَهَا مِن قَرَارٍ (٢٦)

from the surface of earth, having no stability.

therefore, existing without basis or stability, just like **Kufr** (disbelief), for it does not have a basis or roots.

Surely, the works of the disbelievers will never ascend nor will any of them be accepted.

يُثَبِّتُ اللَّهُ الَّذِينَ ءَامَنُوا۟ بِٱلْقَوْلِ الثَّابِتِ فِى الْحَيَوةِ الدُّنْيَا وَفِى الأَّخِرَةِ

14:27 Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.

وَيُضِلُّ اللَّهُ الظَّـلِمِينَ وَيَفْعَلُ اللَّهُ مَا يَشَآءُ

And Allah will cause the wrongdoers to go astray, and Allah does what He wills.

Allah keeps the Believers Firm in This Life and in the Hereafter with a Word that stands Firm

Allah says;

يُثَبِّتُ اللّهُ الَّذِينَ آمَنُواْ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ وَيُضِلُّ اللّهُ الظَّالِمِينَ وَيَفْعَلُ اللّهُ مَا يَشَاء (٢٧)

Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter. And Allah will cause the wrongdoers to go astray, and Allah does what He wills.

Al-Bukhari recorded that Al-Bara bin Azib, may Allah be pleased with him, said that the Messenger of Allah said,

الْمُسْلِمُ إِذَا سُئِلَ فِي الْقَبْرِ شَهِدَ أَنْ لَا إِلَهَ إِلَّا اللهُ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ، فَذَلِكَ قَوْلُهُ:

يُثَبِّتُ اللّهُ الَّذِينَ آمَنُواْ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ ...

When the Muslim is questioned in the grave, he will testify that, **`La ilaha illallah'**, and that Muhammad is Allah's Messenger, hence Allah's statement,

Allah will keep firm those who believe, with word that stands firm in this world, and in the Hereafter.

Muslim and the rest of the Group recorded it.

Imam Ahmad recorded that Al-Bara bin Azib said,

"We went with the Messenger of Allah to attend a funeral procession of an Ansari man. We reached the grave site when it had not yet been completed. The Messenger of Allah sat, and we sat all around him, as if there were birds hovering above our heads. The Prophet was holding a piece of wood in his hand, poking the ground with it. He next raised his head and said twice or thrice,

اسْتَعِيذُوا بِاللهِ مِنْ عَذَابِ الْقَبْرِ

Seek refuge with Allah from the punishment of the grave.

He said next,

إِنَّ الْعَبْدَ الْمُؤْمِنَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ بِيضُ الْوُجُوهِ، كَأَنَّ وُجُوهَهُمُ الشَّمْسُ، مَعَهُمْ كَفَنٌ مِنْ أَكْفَانِ الْجَنَّةِ،

When a believing slave is reaching the end of his term in the life of this world and the beginning of his term in the Hereafter, a group of angels, whose faces are white and as radiant as the sun, will descend onto him from heaven.

وَحَنُوطٌ مِنْ حَنُوطِ الْجَنَّةِ، حَتَّى يَجْلِسُوا مِنْهُ مَدَّ الْبَصَرِ، ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ حَتَّى يَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيَّتُهَا النَّفْسُ الطَّيِّبَةُ اخْرُجِي إِلَى مَغْفِرَةٍ مِنَ اللهِ وَرِضْوَانٍ

They will carry with them white shroud from Paradise, and fragrance for enshrouding from Paradise. They will sit as far from him as the sight goes. Then, the angel of death, will come until he sits right next to his head, saying, "O, good and

pure soul! Depart (your body) to Allah's forgiveness and pleasure.''

قَالَ: فَتَخْرُجُ تَسِيلُ، كَمَا تَسِيلُ الْقَطْرَةُ مِنْ فِي السِّقَاءِ، فَيَأْخُذُهَا،

So the soul flows (out of its body), just as the drop flows out from the tip of the jug, and the angel of death captures it.

فَإِذَا أَخَذَهَا لَمْ يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَأْخُذُوهَا فَيَجْعَلُوهَا فِي ذَلِكَ الْكَفَنِ وَفِي ذَلِكَ الْحَنُوطِ، وَيَخْرُجُ مِنْهَا كَأَطْيَبِ نَفْحَةِ مِسْكٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَصْعَدُونَ بِهَا فَلَا يَمُرُّونَ بِهَا،

When he captures the soul, they (the group of angels) will not leave it with him for more than an instance, and they will seize it and wrap it in that shroud, and in that fragrance. A most pleasant musk scent ever found on the earth, will flow out of the soul, and the angels will ascend it (to heaven).

يَعْنِي عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ، إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الطَّيِّبَةُ؟

They will not pass by, but they will say, "Whose is this Tayyib (good) soul?''

فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَحْسَنِ أَسْمَائِهِ الَّتِي كَانُوا يُسَمُّونَهُ بِهَا فِي الدُّنْيَا

They (the angels who are ascending the soul) will reply, "Such person, the son of such and such person,'' -- calling him by the best names that he used to be called in the world.

حَتَّى يَنْتَهُوا بِهِ إِلَى السَّمَاءِ الدُّنْيَا فَيَسْتَفْتِحُونَ لَهُ، فَيُفْتَحُ لَهُ فَيُشَيِّعُهُ مِنْ كُلِّ سَمَاءٍ مُقَرَّبُوهَا إِلَى السَّمَاءِ الَّتِي تَلِيهَا، حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ السَّابِعَةِ،

They will reach the lower heaven and will ask that its door be opened for him, and it will be opened for them. The best residents of every heaven will

then see him to the next heaven, until he is brought to the seventh heaven.

فَيَقُولُ اللهُ: اكْتُبُوا كِتَابَ عَبْدِي فِي عِلِّيِّينَ وَأَعِيدُوهُ إِلَى الْأَرْضِ، فَإِنِّي مِنْهَا خَلَقْتُهُمْ وفِيهَا أُعِيدُهُمْ، ومِنْهَا أُخْرِجُهُمْ تَارَةً أُخْرَى،

Allah, the Exalted and Ever High, will say, "List my servants record in **`Illiyyin** and send him back to earth, for I have created them from it, and into it I shall return them, and from it I shall bring them out once again.''

قَالَ: فَتُعَادُ رُوحُهُ فِي جَسَدِهِ، فَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ فَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟

The soul will be joined with its body, and two angels will come to him, sit him up and ask him, "Who is your Lord?''

فَيَقُولُ: رَبِّي اللهُ،

He will say, "Allah is my Lord.''

فَيَقُولَانِ لَهُ: مَا دِينُكَ؟

They will ask him, "What is your religion?''

فَيَقُولُ: دِينِي الْإِسْلَامُ،

He will say, "My religion is Islam.''

فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟

They will say to him, "What do you say about this man (Prophet Muhammad) who was sent to you?''

فَيَقُولُ: هُوَ رَسُولُ اللهِ،

He will say, "He is the Messenger of Allah.''

فَيَقُولَانِ لَهُ: وَمَا عِلْمُكَ؟

They will ask him, "And what proof do you have about it?''

فَيَقُولُ: قَرَأْتُ كِتَابَ اللهِ فَآمَنْتُ بِهِ وَصَدَّقْتُ،

He will say, "I read the Book of Allah (the Qur'an), and had faith and belief in him.''

فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ صَدَقَ عَبْدِي فَأَفْرِشُوهُ مِنَ الْجَنَّةِ، وَأَلْبِسُوهُ مِنَ الْجَنَّةِ، وَافْتَحُوا لَهُ بَابًا إِلَى الْجَنَّةِ

Then, a caller (Allah) will herald from heaven, "My servant has said the truth. Therefore, furnish him from Paradise, and let him wear from (the clothes of) Paradise, and open a door for him to Paradise.''

قَالَ: فَيَأْتِيهِ مِنْ رَوْحِهَا وَطِيبِهَا وَيُفْسَحُ لَهُ فِي قَبْرِهِ مَدَّ بَصَرِهِ

So he is given from Paradise's tranquility and good scent, and his grave will be expanded for him as far as his sight can reach.

وَيَأْتِيهِ رَجُلٌ حَسَنُ الْوَجْهِ، حَسَنُ الثِّيَابِ، طَيِّبُ الرِّيحِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُرُّكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ،

Then, a man, with a handsome face and handsome clothes and whose scent is pleasant, will come to him, saying, "Receive the glad tidings with that which pleases you. This is the Day which you were promised.''

فَيَقُولُ لَهُ:مَنْ أَنْتَ فَوَجْهُكَ الْوَجْهُ الَّذِي يَأْتِي بِالْخَيْرْ؟

He will ask him, "Who are you; for yours is the face that carries the good news''

فَيَقُولُ: أَنَا عَمَلُكَ الصَّالِحُ،

He will reply, "I am your good works.''

فَيَقُولُ: رَبِّ أَقِمِ السَّاعَةَ رَبِّ أَقِمِ السَّاعَةَ، حَتَّى أَرْجِعَ إِلَى أَهْلِي وَمَالِي.

He will say, "O Lord! Hurry up with the commencement of the Hour, hurry up with the commencement of the Hour, so I can return to my family and my wealth.''

قَالَ: وَإِنَّ الْعَبْدَ الْكَافِرَ إِذَا كَانَ فِي انْقِطَاعٍ مِنَ الدُّنْيَا وَإِقْبَالٍ مِنَ الْآخِرَةِ، نَزَلَ إِلَيْهِ مَلَائِكَةٌ مِنَ السَّمَاءِ سُودُ الْوُجُوهِ مَعَهُمُ الْمُسُوحُ، فَجَلَسُوا مِنْهُ مَدَّ الْبَصَرِ،

And when the disbelieving person is reaching the end of his term in the world and the beginning of his term in the Hereafter, there will descend onto him from heaven angels with dark faces. They will bring with them **Musuh**, and will sit as far from him as the sight reaches.

ثُمَّ يَجِيءُ مَلَكُ الْمَوْتِ فَيَجْلِسَ عِنْدَ رَأْسِهِ، فَيَقُولُ: أَيَّتُهَا النَّفْسُ الْخَبِيثَةُ، اخْرُجِي إِلَى سَخَطٍ مِنَ اللهِ وَغَضَبٍ

Then the angel of death will come forward and sit right next to his head, saying, "O impure, evil soul! Depart (your body) to the anger of Allah and a wrath from Him."

قَالَ: فَتَفَرَّقَ فِي جَسَدِهِ فَيَنْتَزِعُهَا كَمَا يُنْتَزَعُ السَّفُّودُ مِنَ الصُّوفِ الْمَبْلُولِ،

The soul will scatter throughout his body, and the angel of death will seize it as when the thorny branch is removed from wet wool.

فَيَأْخُذُهَا فَإِذَا أَخَذَهَا لَمْ يَدَعُوهَا فِي يَدِهِ طَرْفَةَ عَيْنٍ حَتَّى يَجْعَلُوهَا فِي تِلْكَ الْمُسُوحِ،

The angel of death will seize the soul, and when he does, they (the group of angels) will not let it stay in his hand for more than an instance, and they will wrap it in the **Musuh**.

فَيَخْرُجُ مِنْهَا كَأَنْتَنِ رِيحِ جِيفَةٍ وُجِدَتْ عَلَى وَجْهِ الْأَرْضِ، فَيَصْعَدُونَ بِهَا،

The most putrid smell a dead corpse can ever have on earth will emit from the soul, and the angels will ascend with it.

فَلَا يَمُرُّونَ بِهَا عَلَى مَلَأٍ مِنَ الْمَلَائِكَةِ إِلَّا قَالُوا: مَا هَذِهِ الرُّوحُ الْخَبِيثَةُ؟

Whenever they pass by a group of angels, they will ask, "Whose is this evil soul?''

فَيَقُولُونَ: فُلَانُ بْنُ فُلَانٍ بِأَقْبَحِ أَسْمَائِهِ الَّتِي كَانَ يُسَمَّى بِهَا فِي الدُّنْيَا،

The angels will respond, "He is such person son of such person,'' -- calling him by the worst names he was known by in the world.

حَتَّى يُنْتَهَى بِهَا إِلَى السَّمَاءِ الدُّنْيَا، فَيُسْتَفْتَحُ لَهُ فَلَا يُفْتَحُ لَهُ

When they reach the lowest heaven, they will request that its door be opened for him, and their request will be denied.

ثُمَّ قَرَأَ رَسُولُ اللهِ صلى الله عليه وسلّم:

Then the Prophet peace be upon him, recited:

> لاَ تُفَتَّحُ لَهُمْ أَبْوَبُ السَّمَآءِ وَلاَ يَدْخُلُونَ الْجَنَّةَ حَتَّى يَلِجَ الْجَمَلُ فِى سَمِّ الْخِيَاطِ
>
> "For them the gates of heaven will not be opened, and they will not enter Paradise until the camel goes through the eye of the needle.'' (7:40)

Allah will declare, "List his record in **Sijjin** in the lowest earth.''

The wicked soul will then be thrown (from heaven).

> وَمَن يُشْرِكْ بِاللَّهِ فَكَأَنَّمَا خَرَّ مِنَ السَّمَآءِ فَتَخْطَفُهُ الطَّيْرُ أَوْ تَهْوِى بِهِ الرِّيحُ فِى مَكَانٍ سَحِيقٍ
>
> "And whoever assigns partners to Allah, it is as if he had fallen from the sky, and the birds had snatched him, or the wind had thrown him to a far off place.'' (22:31)

فَتُعَادُ رُوحُهُ فِي جَسَدِهِ، وَيَأْتِيهِ مَلَكَانِ فَيُجْلِسَانِهِ وَيَقُولَانِ لَهُ: مَنْ رَبُّكَ؟

His soul will be returned to his body, and two angels will come to him, sit him up and ask him, "Who is your Lord?''

فَيَقُولُ: هَاهْ هَاهْ لَا أَدْرِي،

He will say, "Oh, oh! I do not know.''

فَيَقُولَانِ لَهُ: مَا دِينُكَ؟

They will ask him, "What is your religion?''

فَيَقُولُ: هَاهْ هَاهْ لَا أَدْرِي،

and he will say, "Oh, oh! I do not know.''

فَيَقُولَانِ لَهُ: مَا هَذَا الرَّجُلُ الَّذِي بُعِثَ فِيكُمْ؟

They will ask him, "What do you say about this man (Prophet Muhammad) who was sent to you?''

فَيَقُولُ: هَاهْ هَاهْ لَا أَدْرِي،

He will say, "Oh, oh, I do not know!''

فَيُنَادِي مُنَادٍ مِنَ السَّمَاءِ: أَنْ كَذَبَ عَبْدِي فَأَفْرِشُوهُ مِنَ النَّارِ، وَافْتَحُوا لَهُ بَابًا إِلَى النَّارِ،

A caller (Allah) will herald from heaven, "My servant has lied, so furnish him with the Fire and open a door for him to the Fire.''

فَيَأْتِيهِ مِنْ حَرِّهَا وَسَمُومِهَا، وَيَضِيقُ عَلَيْهِ قَبْرُهُ حَتَّى تَخْتَلِفَ فِيهِ أَضْلَاعُهُ،

He will find its heat and fierce hot wind. And his grave will be reduced in size, until his bones crush each other.

وَيَأْتِيهِ رَجُلٌ قَبِيحُ الْوَجْهِ، قَبِيحُ الثِّيَابِ، مُنْتِنُ الرِّيحِ، فَيَقُولُ: أَبْشِرْ بِالَّذِي يَسُوؤُكَ، هَذَا يَوْمُكَ الَّذِي كُنْتَ تُوعَدُ،

Then, a man with a dreadful face, wearing dreadful clothes and with a disgusting smell emitting from him will come to him, saying, "Receive the glad tidings with that which will displease you! This is the Day that you have been promised.''

فَيَقُولُ: وَمَنْ أَنْتَ، فَوَجْهُكَ الْوَجْهُ يَجِيءُ بِالشَّرِّ؟

He will ask that man, "And who are you, for yours is the face that brings about evil?'

فَيَقُولُ: أَنَا عَمَلُكَ الْخَبِيثُ،

He will say, "I am your evil work.''

فَيَقُولُ: رَبِّ لَا تُقِمِ السَّاعَةَ

He will therefore cry, "O, my Lord! Do not commence the Hour!''

Abu Dawud and Ibn Majah collected this **Hadith**.

In his Musnad, Imam Abd bin Humayd recorded that Anas bin Malik said that the Messenger of Allah said,

إِنَّ الْعَبْدَ إِذَا وُضِعَ فِي قَبْرِهِ، وَتَوَلَّى عَنْهُ أَصْحَابُهُ، وَإِنَّهُ لَيَسْمَعُ قَرْعَ نِعَالِهِمْ، فَيَأْتِيهِ مَلَكَانِ فَيُقْعِدَانِهِ فَيَقُولَانِ لَهُ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟

قَالَ: فَأَمَّا الْمُؤْمِنُ فَيَقُولُ: أَشْهَدُ أَنَّهُ عَبْدُاللهِ وَرَسُولُهُ،

قَالَ: فَيُقَالُ لَهُ: انْظُرْ إِلَى مَقْعَدِكَ مِنَ النَّارِ قَدْ أَبْدَلَكَ اللهُ بِهِ مَقْعَدًا مِنَ الْجَنَّةِ

Verily, when the servant is placed in his grave and his friends (or family) depart, as he hears the sound of their shoes, two angels will come to him. They will sit him up and ask him, `What do you say about this man (Muhammad)?'

As for the believer, he will say, `I bear witness that He is Allah's servant and Messenger.'

He will be told, `Look at your seat in the Fire, Allah has replaced it for you with a seat in Paradise.'

The Prophet said next,

فَيَرَاهُمَا جَمِيعًا

So he will see both seats.

Qatadah added,

> "We were told that his grave will be enlarged up to seventy forearms length and will be filled with greenery for him until the Day of Judgement.''

Muslim collected this **Hadith** also from Abd bin Humayd, while An-Nasa'i collected it from Yunus bin Muhammad bin Al-Mu'addah.

Al-Hafiz Abu Isa At-Tirmidhi, may Allah grant him mercy, recorded that Abu Hurayrah said that the Messenger of Allah said,

إِذَا قُبِرَ الْمَيِّتُ أَوْ قَالَ: أَحَدُكُمْ أَتَاهُ مَلَكَانِ أَسْوَدَانِ أَزْرَقَانِ، يُقَالُ لِأَحَدِهِمَا مُنْكَرٌ وَالْآخَرِ نَكِيرٌ،

When the dead - or one of you - is buried, two dark and blue angels will come to him; one is called `**Munkir**' and the other is called `**Nakir**'.

فَيَقُولَانِ: مَا كُنْتَ تَقُولُ فِي هَذَا الرَّجُلِ؟

They will ask him, `What did you say about this man (Muhammad)?'

فَيَقُولُ: مَا كَانَ يَقُولُ هُوَ عَبْدُاللهِ وَرَسُولُهُ، أَشْهَدُ أَنْ لَا إِلَهَ إِلَّا اللهُ وَأَشْهَدُ أَنَّ مُحَمَّدًا عَبْدُهُ وَرَسُولُهُ،

He will reply, `What he used to say, that he is Allah's servant and Messenger. I bear witness

that there is no true deity except Allah and that Muhammad is His servant and Messenger.'

فَيَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا فِي سَبْعِينَ، وَيُنَوَّرُ لَهُ فِيهِ،

They will say, `We know that you used to say that,' and his grave will be made larger for him to seventy forearms length by seventy forearms length and will be filled with light for him.

ثُمَّ يُقَالُ لَهُ: نَمْ، فَيَقُولُ: أَرْجِعُ إِلَى أَهْلِي فَأُخْبِرُهُمْ،

He will be told, `Sleep,' but he will reply, `Let me go back to my family in order that I tell them.'

فَيَقُولَانِ: نَمْ نَوْمَةَ الْعَرُوسِ الَّذِي لَا يُوقِظُهُ إِلَّا أَحَبُّ أَهْلِهِ إِلَيْهِ حَتَّى يَبْعَثَهُ اللهُ مِنْ مَضْجَعِهِ ذَلِكَ،

They will say, `Sleep, just like the bridegroom who is awakened by the dearest of his family, until Allah resurrects him from that sleep.'

وَإِنْ كَانَ مُنَافِقًا قَالَ: سَمِعْتُ النَّاسَ يَقُولُونَ: فَقُلْتُ مِثْلَهُمْ لَا أَدْرِي،

If he was a hypocrite, his answer will be, `I do not know! I heard people say something, so I used to repeat what they were saying.'

فَيَقُولَانِ: قَدْ كُنَّا نَعْلَمُ أَنَّكَ تَقُولُ هَذَا، فَيُقَالُ لِلْأَرْضِ: الْتَئِمِي عَلَيْهِ فَتَلْتَئِمُ عَلَيْهِ حَتَّى تَخْتَلِفَ أَضْلَاعُهُ، فَلَا يَزَالُ فِيهَا مُعَذَّبًا حَتَّى يَبْعَثَهُ اللهُ مِنْ مَضْجَعِهِ ذَلِكَ

They will say, `We know that you used to say that.' The earth will be commanded, `Come closer all around him,' and it will come closer to him until his ribs cross each other. He will remain in this torment, until Allah resurrects him from his sleep.

At-Tirmidhi said, "This **Hadith** is **Hasan, Gharib**."

Abu Hurayrah narrated that the Messenger of Allah said,

يُثَبِّتُ اللّهُ الَّذِينَ آمَنُواْ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ ...

Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.

ذَلِكَ إِذَا قِيلَ لَهُ فِي الْقَبْرِ

مَنْ رَبُّكَ،

وَمَا دِينُكَ،

وَمَنْ نَبِيُّكَ؟

فَيَقُولُ: رَبِّيَ اللهُ، وَدِينِي الْإِسْلَامُ، وَنَبِيِّي مُحَمَّدٌ جَاءَنَا بِالبَيِّنَاتِ مِنْ عِنْدِ اللهِ، فَآمَنْتُ بِهِ وَصَدَّقْتُ،

فَيُقَالُ لَهُ: صَدَقْتَ، عَلَى هَذَا عِشْتَ، وَعَلَيْهِ مِتَّ، وَعَلَيْهِ تُبْعَث

When he will be asked in the grave,

`Who is your Lord?

What is your religion?

Who is your Prophet?'

He will reply, `Allah is my Lord, Islam is my religion and Muhammad is my Prophet who brought the clear proofs from Allah. I believed in him and had faith in him.'

He will be told, `You have said the truth; you have lived on this, died on it and will be resurrected on it.'

Ibn Jarir At-Tabari recorded that Abu Hurayrah said that the Prophet said,

وَالَّذِي نَفْسِي بِيَدِهِ، إِنَّ الْمَيِّتَ لَيَسْمَعُ خَفْقَ نِعَالِكُمْ حِينَ تُوَلُّونَ عَنْهُ مُدْبِرِينَ،

By He Who owns my life! The dead person hears the sound of your slippers (or shoes) when you depart and leave him.

فَإِنْ كَانَ مُؤْمِنًا كَانَتِ الصَّلَاةُ عِنْدَ رَأْسِهِ وَالزَّكَاةُ عَنْ يَمِينِهِ وَالصَّوْمُ عَنْ يَسَارِهِ وَكَانَ فِعْلُ الْخَيْرَاتِ مِنَ الصَّدَقَةِ وَالصِّلَةِ وَالْمَعْرُوفِ وَالْإِحْسَانِ إِلَى النَّاسِ عِنْدَ رِجْلَيْهِ،

If he is a believer, the prayer will stand by his head, **Zakah** to his right and the fast by his left; the righteous deeds, such as charity, keeping relations with kith and kin and acts of kindness to people will stand by his feet.

فَيُؤْتَى مِنْ قِبَلِ رَأْسِهِ، فَتَقُولُ الصَّلَاةُ: مَا قِبَلِي مَدْخَلٌ،

He will be approached from his head, and the prayer will declare, `No entrance from my side.'

فَيُؤْتَى عَنْ يَمِينِهِ فَتَقُولُ الزَّكَاةُ: مَا قِبَلِي مَدْخَلٌ،

He will be approached from his right, and **Zakah** will declare, `There is no entrance from my side.'

فَيُؤْتَى عَنْ يَسَارِهِ فَيَقُولُ الصِّيَامُ: مَا قِبَلِي مَدْخَلٌ،

He will be approached from his left, and the fast will declare, `There is no entrance from my side.'

فَيُؤْتَى عِنْدَ رِجْلَيْهِ فَيَقُولُ فِعْلُ الْخَيْرَاتِ : مَا قِبَلِي مَدْخَلٌ،

He will be approached from his feet, and the acts of righteousness will declare, `There is no entrance from our side.'

فَيُقَالُ لَهُ: اجْلِسْ، فَيَجْلِسُ قَدْ مُثِّلَتْ لَهُ الشَّمْسُ قَدْ دَنَتْ لِلْغُرُوبِ،

He will be commanded to sit up, and he will sit up while the sun appears to him just like when it is about to set.

فَيُقَالُ لَهُ: أَخْبِرْنَا عَمَّا نَسْأَلُكَ،

He will be told, `Tell us about what we are going to ask you.'

فَيَقُولُ: دَعْنِي حَتَّى أُصَلِّيَ،

He will say, `Leave me until I pray.'

فَيُقَالُ لَهُ: إِنَّكَ سَتَفْعَلُ، فَأَخْبِرْنَا عَمَّا نَسْأَلُكَ،

He will be told, `You will pray, but first tell us what we want to know.'

فَيَقُولُ: وَعَمَّ تَسْأَلُونِي؟

He will ask, `What are your questions?'

فَيُقَالُ: أَرَأَيْتَ هَذَا الرَّجُلَ الَّذِي كَانَ فِيكُمْ مَاذَا تَقُولُ بِهِ، وَمَاذَا تَشْهَدُ بِهِ عَلَيْهِ؟

He will be told, `This man who was sent among you, what do you say about him and what is your testimony about him?'

فَيَقُولُ: أَمُحَمَّدٌ؟

He will ask, `Muhammad?'

فَيُقَالُ لَهُ: نَعَمْ، فَيَقُولُ: أَشْهَدُ أَنَّهُ رَسُولُ اللهِ، وَأَنَّه جَاءَنَا بِالْبَيِّنَاتِ مِنْ عِنْدِ اللهِ فَصَدَّقْنَاهُ،

He will be answered in the positive and he will reply, `I bear witness that he is the Messenger of Allah and that he has brought us the proofs from our Lord. We believed in him.'

فَيُقَالُ لَهُ: عَلَى ذَلِكَ حَيِيتَ وَعَلَى ذَلِكَ مِتَّ، وَعَلَيْهِ تُبْعَثُ إِنْ شَاءَ اللهُ،

He will be told, `This is the way you lived and died and Allah willing, you will be resurrected on it.'

ثُمَّ يُفْسَحُ لَهُ فِي قَبْرِهِ سَبْعُونَ ذِرَاعًا وَيُنَوَّرُ لَهُ فِيهِ، وَيُفْتَحُ لَهُ بَابٌ إِلَى الْجَنَّةِ

His grave will be made wider for him seventy forearms length, and it will be filled with light. A door will also be opened for him to Paradise.

فَيُقَالُ لَهُ: انْظُرْ إِلَى مَا أَعَدَّ اللهُ لَكَ فِيهَا،

He will be told, `Look at what Allah has prepared for you in it.'

فَيَزْدَادُ غِبْطَةً وَسُرُورًا،ثُمَّ تُجْعَلُ نَسَمَتُهُ فِي النَّسَمِ الطَّيِّبِ، وَهِيَ طَيْرٌ خُضْرٌ تَعْلَقُ بِشَجَرِ الْجَنَّةِ، وَيُعَادُ الْجَسَدُ إِلَى مَا بُدِىءَ مِنَ التُّرَابِ»

He will increase in joy and delight and then his soul will be placed with the pure souls, inside green birds eating from the trees of Paradise. The body will be returned to its origin, dust. So Allah said,

يُثَبِّتُ اللّهُ الَّذِينَ آمَنُواْ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا وَفِي الآخِرَةِ ...

Allah will keep firm those who believe, with the word that stands firm in this world, and in the Hereafter.

Ibn Hibban collected this **Hadith**, and his narration added the disbeliever's answer and his torment.

Abdur-Razzaq recorded that Tawus said,

يُثَبِّتُ اللّهُ الَّذِينَ آمَنُواْ بِالْقَوْلِ الثَّابِتِ فِي الْحَيَاةِ الدُّنْيَا ...

Allah will keep firm those who believe, with the word that stands firm in this world,

is in reference to **La ilaha ilallah**,

while,

... وَفِي الآخِرَةِ ...

and in the Hereafter

is in reference to the questioning in the grave.

Qatadah commented,

"As for this life, Allah will make them firm on the way of righteousness and good deeds, وَفِي الآخِرَةِ (and in the Hereafter), in the grave.''

Several others among the **Salaf** said the same.

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُواْ نِعْمَتَ اللَّهِ كُفْرًا وَأَحَلُّواْ قَوْمَهُمْ دَارَ الْبَوَارِ

14:28 Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction!

جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ

14:29 Hell, in which they will burn, - and what an evil place to settle in!

وَجَعَلُواْ لِلَّهِ أَندَادًا لِّيُضِلُّواْ عَن سَبِيلِهِ

14:30 And they set up rivals to Allah, to mislead (men) from His path!

قُلْ تَمَتَّعُواْ فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ

Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!''

The Recompense of Those Who have changed the Blessings of Allah into Disbelief

Allah says;

أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُوا نِعْمَةَ اللَّهِ كُفْرًا وَأَحَلُّوا قَوْمَهُمْ دَارَ الْبَوَارِ (٢٨)

Have you not seen those who have changed the blessings of Allah into disbelief (by denying Prophet

Muhammad and his Message of Islam), and caused their people to dwell in the house of destruction!

Al-Bukhari said, "Allah's statement, أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُواْ نِعْمَةَ اللّهِ كُفْرًا (Have you not seen those who have changed the blessings of Allah into disbelief...),

> means, do you have knowledge in.

Allah said in other **Ayat**,

> أَلَمْ تَرَ كَيْفَ
>
> Saw you not how.
>
> and,
>
> أَلَمْ تَرَ إِلَى الَّذِينَ خَرَجُواْ
>
> Did you not think of those who went forth.
>
> قَوْماً بُوراً
>
> A lost people. (25:18)

Ali bin Abdullah narrated that Sufyan said that Amr said that Ata said that he heard Ibn Abbas saying that, أَلَمْ تَرَ إِلَى الَّذِينَ بَدَّلُواْ نِعْمَةَ اللّهِ كُفْرًا "(Have you not seen those who have changed the blessings of Allah into disbelief),

> is in reference to the people of Makkah.''

Ibn Abi Hatim recorded that Abu At-Tufayl said that Ibn Al-Kawwa' asked Ali about Allah's statement, إِلَى الَّذِينَ بَدَّلُواْ نِعْمَةَ اللّهِ كُفْرًا وَأَحَلُّواْ قَوْمَهُمْ دَارَ الْبَوَارِ (those who have changed the blessings of Allah into disbelief, and caused their people to dwell in the house of destruction) and Ali said that;

> it refers to the disbelievers of Quraysh on the day of **Badr**.

He also said that;

> the blessing of Allah was faith that came to the polytheists of Quraysh, and they changed this blessing into disbelief and led their people to utter destruction.

This includes all disbelievers, for Allah sent Muhammad as a mercy and a blessing to all mankind. Those who accepted this blessing and were thankful for it, will enter Paradise, while those who denied it and disbelieved in it, will enter the Fire.

جَهَنَّمَ يَصْلَوْنَهَا وَبِئْسَ الْقَرَارُ (٢٩)

Hell, in which they will burn, - and what an evil place to settle in!

Allah said next,

وَجَعَلُواْ لِلَّهِ أَندَادًا لِّيُضِلُّواْ عَن سَبِيلِهِ ...

And they set up rivals to Allah, to mislead from His path!

meaning, they set up partners to Allah whom they worship besides Him and called the people to worship them. Allah threatened them and warned them by the words of His Prophet,

... قُلْ تَمَتَّعُواْ فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ (٣٠)

Say: "Enjoy (your brief life)! But certainly, your destination is the (Hell) Fire!''

`Whatever you are able to do in this life, then do it, for no matter what will happen, فَإِنَّ مَصِيرَكُمْ إِلَى النَّارِ (But certainly, your destination is the (Hell) Fire!), for to Us will be your destination and end.'

Allah said in other **Ayat**,

نُمَتِّعُهُمْ قَلِيلاً ثُمَّ نَضْطَرُّهُمْ إِلَى عَذَابٍ غَلِيظٍ

We let them enjoy for a little while, then in the end We shall force them to (enter) a great torment. (31:24)

and,

مَتَـعٌ فِى الدُّنْيَا ثُمَّ إِلَيْنَا مَرْجِعُهُمْ ثُمَّ نُذِيقُهُمُ الْعَذَابَ الشَّدِيدَ بِمَا كَانُواْ يَكْفُرُونَ

(A brief) enjoyment in this world! And then unto Us will be their return, then We shall make them taste the severest torment because they used to disbelieve. (10:70)

قُل لِّعِبَادِىَ الَّذِينَ ءَامَنُواْ يُقِيمُواْ الصَّلَاةَ وَيُنْفِقُواْ مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلانِيَةً مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لاَّ بَيْعٌ فِيهِ وَلاَ خِلَـلٌ

14:31 Say to My servants who have believed, that they should perform the Salah, and spend (in charity) out of the sustenance We have given them, secretly and openly, before the coming of a Day on which there will be neither mutual bargaining nor befriending.

The Command for Prayer and Charity

Allah commands:

قُل لِّعِبَادِيَ الَّذِينَ آمَنُواْ يُقِيمُواْ الصَّلاَةَ وَيُنفِقُواْ مِمَّا رَزَقْنَاهُمْ سِرًّا وَعَلانِيَةً ...

Say to My servants who have believed, that they should perform the **Salah**, and spend (in charity) out of the sustenance We have given them, secretly and openly,

Allah orders His servants to obey Him, fulfill His rights and be kind to His creatures. He ordained the prayer, which affirms the worship of Allah alone, without partners, and to spend from the provisions that He has granted them, by paying the due **Zakah**, spending on relatives and being kind to all others.

Establishing the prayer requires performing it on time, perfectly, preserving its act of bowing having humility during it, and preserving its prostrations.

Allah has ordained spending from what He granted, in secret and public, so that the people save themselves,

... مِّن قَبْلِ أَن يَأْتِيَ يَوْمٌ ...

before the coming of a Day,

the Day of Resurrection,

... لاَّ بَيْعٌ فِيهِ وَلاَ خِلاَلٌ (٣١)

on which there will be neither mutual bargaining nor befriending.

on which no ransom will be accepted from anyone, if he seeks to buy himself.

Allah said in another **Ayah**,

فَالْيَوْمَ لا يُؤْخَذُ مِنكُمْ فِدْيَةٌ وَلاَ مِنَ الَّذِينَ كَفَرُوا

So this Day no ransom shall be taken from you, nor of those who disbelieved. (57:15)

Allah said here, وَلاَ خِلاَلٌ (nor befriending),

Ibn Jarir commented,

"Allah says that on that Day, there will be no friendship between friends that might save those deserving punishment from it. Rather, on that Day, there will be fairness and justice.''

Qatadah said,

"Allah knows that in this life, there is mutual bargaining and there are friendships which people benefit from. A man chooses his friends and the reasons behind befriending them; if it was for Allah's sake, their friendship should be maintained, but if it was for other than Allah, their friendship is bound to be cutoff.''

I say that the meaning of this, is that;

Allah the Exalted is declaring that on that Day, no mutual bargaining or ransom will avail anyone, even if he ransoms himself with the earth's fill of gold if he could find that amount! No friendship or intercession shall avail one if he meets Allah while a disbeliever.

Allah the Exalted said,

وَاتَّقُواْ يَوْمًا لاَّ تَجْزِى نَفْسٌ عَن نَّفْسٍ شَيْئًا وَلاَ يُقْبَلُ مِنْهَا عَدْلٌ وَلاَ تَنفَعُهَا شَفَـعَةٌ وَلاَ هُمْ يُنصَرُونَ

And fear the Day when no person shall avail another, nor shall compensation be accepted from him, nor shall intercession be of use to him, nor shall they be helped. (2:123)

and,

يأَيُّهَا الَّذِينَ ءَامَنُواْ أَنفِقُواْ مِمَّا رَزَقْنَـكُم مِّن قَبْلِ أَن يَأْتِىَ يَوْمٌ لاَّ بَيْعٌ فِيهِ وَلاَ خُلَّةٌ وَلاَ شَفَـعَةٌ وَالْكَـفِرُونَ هُمُ الظَّـلِمُونَ

O you believe! Spend of that with which We have provided for you, before a Day comes when there will be no bargaining, nor friendship, nor intercession. And it is the disbelievers who are the wrongdoers. (2:254)

اللَّهُ الَّذِى خَلَقَ السَّمَـوَتِ وَالاٌّرْضَ وَأَنزَلَ مِنَ السَّمَآءِ مَآءً فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ

14:32 Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby brought forth fruits as provision for you;

وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِىَ فِى الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الأَنْهَـرَ

and He has made the ships to be of service to you, that they may sail through the sea by His command; and He has made rivers (also) to be of service to you.

وَسَخَّر لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَينَ وَسَخَّرَ لَكُمُ الَّيْلَ وَالنَّـهَارَ

14:33 And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you; and He has made the night and the day to be of service to you.

وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ وَإِن تَعُدُّواْ نِعْمَةَ اللَّهِ لاَ تُحْصُوهَا

14:34 And He gave you of all that you asked for, and if you (try to) count the blessings of Allah, never will you be able to count them.

إِنَّ الإِنسَانَ لَظَلُومٌ كَفَّارٌ

Verily, man is indeed an extreme wrongdoer, ungrateful.

Describing Some of Allah's Tremendous Favors

Allah says;

اللّهُ الَّذِي خَلَقَ السَّمَاوَاتِ وَالأَرْضَ وَأَنزَلَ مِنَ السَّمَاء مَاء فَأَخْرَجَ بِهِ مِنَ الثَّمَرَاتِ رِزْقًا لَّكُمْ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِأَمْرِهِ وَسَخَّرَ لَكُمُ الأَنْهَارَ (٣٢)

Allah is He Who has created the heavens and the earth and sends down water (rain) from the sky, and thereby

brought forth fruits as provision for you; and He has made the ships to be of service to you, that they may sail through the sea by His command; and He has made rivers (also) to be of service to you.

Allah mentions some of the favors He has done for His creatures, such as creating the heavens as a protective ceiling and the earth as a bed.

He also sends down rain from the sky and, in its aftermath brings forth a variety of vegetation, fruits and plants of different colors, shapes, tastes, scents and uses.

Allah also made the ships sail on the surface of the water by His command and He made the sea able to carry these ships in order that travelers can transfer from one area to another to transport goods.

Allah also created the rivers that flow through the earth from one area to another as provision for the servants which they use to drink and irrigate, and for other benefits,

وَسَخَّر لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَينَ ...

And He has made the sun and the moon, both constantly pursuing their courses, to be of service to you;

rotating by night and by day,

... وَسَخَّرَ لَكُمُ اللَّيْلَ وَالنَّهَارَ (٣٣)

and He has made the night and the day to be of service to you.

Allah said in other **Ayat**,

لاَ الشَّمْسُ يَنبَغِى لَهَآ أَن تدْرِكَ القَمَرَ وَلاَ الَّيْلُ سَابِقُ النَّهَارِ وَكُلٌّ فِى فَلَكٍ يَسْبَحُونَ

It is not for the sun to overtake the moon, nor does the night outstrip the day. They all float, each in an orbit. (36:40)

يُغْشِى الَّيْلَ النَّهَارَ يَطْلُبُهُ حَثِيثًا وَالشَّمْسَ وَالْقَمَرَ وَالنُّجُومَ مُسَخَّرَتٍ بِأَمْرِهِ أَلاَ لَهُ الْخَلْقُ وَالأَمْرُ تَبَارَكَ اللَّهُ رَبُّ الْعَـلَمِينَ

He brings the night as a cover over the day, seeking it rapidly, and (He created) the sun, the moon, the stars subjected to His command. His is the creation and commandment. Blessed is Allah, the Lord of all that exists! (7:54)

The sun and the moon rotate in succession, and the night and the day are opposites, each taking from the length of the other or giving up some of its length,

يُولِجُ الَّيْلَ فِى النَّهَارِ وَيُولِجُ النَّهَارَ فِى الَّيْلِ

(Allah) merges the night into day, and merges the day into night. (35:13)

وَسَخَّـرَ الشَّمْسَ وَالْقَمَرَ كُـلٌّ يَجْرِى لأَجَـلٍ مُّسَـمًّى أَلا هُوَ الْعَزِيزُ الْغَفَّارُ

And He has subjected the sun and the moon. Each running (on a fixed course) for an appointed term. Verily, He is the Almighty, the Oft-Forgiving. (39:5)

Allah said next,

وَآتَاكُم مِّن كُلِّ مَا سَأَلْتُمُوهُ ...

And He gave you of all that you asked for,

He has prepared for you all that you need in all conditions, and what you ask Him to provide for you,

... وَإِن تَعُدُّواْ نِعْمَتَ اللّهِ لاَ تُحْصُوهَا ....

and if you (try to) count the blessings of Allah, never will you be able to count them.

Allah states that the servants are never able to count His blessings, let alone thank Him duly for them.

.. إِنَّ الإِنسَانَ لَظَلُومٌ كَفَّارٌ (٣٤)

Verily, man is indeed an extreme wrongdoer, ungrateful.

In **Sahih** Al-Bukhari it is recorded that the Messenger of Allah used to supplicate;

اللَّهُمَّ لَكَ الْحَمْدُ غَيْرَ مَكْفِيٍّ وَلَا مُوَدَّعٍ وَلَا مُسْتَغْنًى عَنْهُ رَبَّنَا

> O Allah! All praise is due to You, without being able to sufficiently thank You, nor ever wish to be cutoff from You, nor ever feeling rich from relying on You; our Lord!

It was reported that Prophet Dawud, peace be upon him, used to say in his supplication,

> "O Lord! How can I ever duly thank You, when my thanking You is also a favor from You to me''
>
> Allah the Exalted answered him, "Now, you have thanked Me sufficiently, O Dawud,''
>
> meaning, `when you admitted that you will never be able to duly thank Me.'

وَإِذْ قَالَ إِبْرَهِيمُ رَبِّ اجْعَلْ هَـذَا الْبَلَدَ آمِنًا وَاجْنُبْنِى وَبَنِىَّ أَن نَّعْبُدَ الاٌّصْنَامَ

14:35 And (remember) when Ibrahim said: "O my Lord! Make this city (Makkah) one of peace and security, and keep me and my sons away from worshipping idols.

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَن تَبِعَنِى فَإِنَّهُ مِنِّى وَمَنْ عَصَانِى فَإِنَّكَ غَفُورٌ رَّحِيمٌ

14:36 "O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

Ibrahim's Supplication to Allah when He brought Isma`il to Makkah

Allah tells:

وَإِذْ قَالَ إِبْرَاهِيمُ ...

And (remember) when Ibrahim said:

Allah mentions here, while bringing forth more evidences against Arab polytheists, that the Sacred House in Makkah was established on the worship of Allah alone, without partners. He also states that Ibrahim, who established the city, has disowned those who worship others besides Allah, and that he begged Allah to make Makkah peaceful and secure,

... رَبِّ اجْعَلْ هَـذَا الْبَلَدَ آمِنًا ...

O my Lord! Make this city (Makkah) of peace and security,

and Allah accepted his supplication.

Allah said in other Ayat,

أَوَلَمْ يَرَوْاْ أَنَّا جَعَلْنَا حَرَماً ءامِناً

Have they not seen that We have made (Makkah) a secure sanctuary. (29:67)

and,

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِى بِبَكَّةَ مُبَارَكاً وَهُدًى لِّلْعَـلَمِينَ فِيهِ ءَايَـتٌ بَيِّـنَـتٌ مَّقَامُ إِبْرَهِيمَ وَمَن دَخَلَهُ كَانَ ءَامِناً

Verily, the first House (of worship) appointed for mankind was that at **Bakkah** (Makkah), full of blessing, and a guidance for **Al-'Alamin**. In it are manifest signs, the **Maqam** of Ibrahim; whosoever enters it, he attains security. (3:96)

Allah said here that Ibrahim supplicated, **رَبِّ اجْعَلْ هَـذَا الْبَلَدَ آمِنًا** (O my Lord! Make this city (Makkah) a of peace and security), saying, "this city,'' after he established it, and this is why he said afterwards,

الْحَمْدُ لِلَّهِ الَّذِى وَهَبَ لِى عَلَى الْكِبَرِ إِسْمَـعِيلَ وَإِسْحَـقَ

All praise is due to Allah, Who has given me in old age Ismail and Ishaq. (14:39)

It is well-known that Ismail was thirteen years older than Ishaq. When Ibrahim took Ismail and his mother to Makkah, while Ismail was still young enough to nurse, he supplicated to Allah,

رَبِّ اجْعَلْ هَـذَا بَلَدًا آمِنًا

O my Lord! Make this city (Makkah) a place of peace and security. (2:126) as we in explained in Surah **Al-Baqarah**.

Ibrahim then said,

... وَاجْنُبْنِي وَبَنِيَّ أَن نَّعْبُدَ الأَصْنَامَ (٣٥)

and keep me and my sons away from worshipping idols.

It is proper for whoever supplicates to Allah to also ask for the benefit of his parents and offspring, as well as himself.

Ibrahim then said;

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ فَمَن تَبِعَنِي فَإِنَّهُ مِنِّي وَمَنْ عَصَانِي فَإِنَّكَ غَفُورٌ رَّحِيمٌ (٣٦)

"O my Lord! They have indeed led astray many among mankind. But whoso follows me, he verily, is of me. And whoso disobeys me, still You are indeed Oft-Forgiving, Most Merciful.

Ibrahim next mentioned that many among mankind were led astray because of idols, and he disowned those who worship them and referred

their matter to Allah; if Allah wills, He will punish them, and if He wills, He will forgive them.

Isa, peace be upon him, said similar words,

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ وَإِن تَغْفِرْ لَهُمْ فَإِنَّكَ أَنتَ الْعَزِيزُ الْحَكِيمُ

> If You punish them, they are Your servants, and if You forgive them, verily, You, only You are the Almighty, the All-Wise. (5:118)

This supplication refers this and all matters to Allah, not that it is actually going to happen.

Abdullah bin Amr narrated that the Messenger of Allah recited Ibrahim's supplication,

رَبِّ إِنَّهُنَّ أَضْلَلْنَ كَثِيرًا مِّنَ النَّاسِ ...

> O my Lord! They have indeed led astray many among mankind.,

and the supplication of Isa,

إِن تُعَذِّبْهُمْ فَإِنَّهُمْ عِبَادُكَ

> If You punish them, they are Your servants. (5:118)

then raised his hands and said,

اللَّهُمَّ أُمَّتِي،
اللَّهُمَّ أُمَّتِي،
اللَّهُمَّ أُمَّتِي

O Allah, Save my **Ummah**!

O, Allah, Save my **Ummah**!

O, Allah, Save my **Ummah**!

and cried.

Allah said to the angel Jibril, "O Jibril, go to Muhammad, and Your Lord has more knowledge, and ask him what makes him cry.''

Jibril came to the Prophet and asked him, and he repeated to him what he said (in his supplication).

Allah said, "Go to Muhammad and tell him this;

> `We will make you pleased with your **Ummah**, O Muhammad, and will not treat them in a way you dislike.'''

رَّبَّنَآ إِنِّى أَسْكَنتُ مِن ذُرِّيَّتِى بِوَادٍ غَيْرِ ذِى زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ الصَّلَوةَ فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِى إِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرَتِ لَعَلَّهُمْ يَشْكُرُونَ

14:37 "O our Lord! I have made some of my offspring dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform Salah. So fill some hearts among men with love towards them, and (O Allah) provide them with fruits so that they may give thanks.

Allah tells:

رَّبَّنَا إِنِّي أَسْكَنتُ مِن ذُرِّيَّتِي بِوَادٍ غَيْرِ ذِي زَرْعٍ عِندَ بَيْتِكَ الْمُحَرَّمِ رَبَّنَا لِيُقِيمُواْ الصَّلاَةَ ...

"O our Lord! I have made some of my offspring dwell in an uncultivable valley by Your Sacred House in order, O our Lord, that they may perform **Salah**.

This **Ayah** indicates that this was different supplication than the first one that Ibrahim said when he left **Hajar** and her son Ismail in Makkah, before the Sacred House was built.

This prayer, it appears, was said after the House was built, begging Allah and seeking His favor, and He is the Exalted and Most Honored.

Ibrahim said here, عِندَ بَيْتِكَ الْمُحَرَّمِ by Your Sacred House... then he said, رَبَّنَا لِيُقِيمُواْ الصَّلاَةَ (O our Lord, that they may perform **Salah**),

Ibn Jarir At-Tabari commented that this,

> "Refers to his earlier statement,

الْمُحَرَّمِ (the Sacred...),''

> meaning, `You have made this House Sacred so that people establish the prayer next to it,'

.... فَاجْعَلْ أَفْئِدَةً مِّنَ النَّاسِ تَهْوِي إِلَيْهِمْ ...

So fill some hearts among men with love towards them,

Ibn Abbas, Mujahid and Sa'id bin Jubayr said,

> "Had Ibrahim said, `The hearts of mankind', Persians, Romans, the Jews, the Christians and all other people would have gathered around it.''
>
> However, Ibrahim said, مِّنَ النَّاسِ (among men), thus making it exclusive to Muslims only.

He said next,

... وَارْزُقْهُم مِّنَ الثَّمَرَاتِ ...

and (O Allah) provide them with fruits

> in order that they may be helped in obeying You, and because this is a barren valley; bring to them fruits that they might eat.

... لَعَلَّهُمْ يَشْكُرُونَ (٣٧)

so that they may give thanks.

Allah accepted Ibrahim's supplication,

> أَوَلَمْ نُمَكِّن لَّهُمْ حَرَماً ءَامِناً يُجْبَى إِلَيْهِ ثَمَرَاتُ كُلِّ شَىْءٍ رِّزْقاً مِّن لَّدُنَّا

> Have We not established for them a secure sanctuary (Makkah), to which are brought fruits of all kinds, a provision from Ourselves. (28:57)

This only indicates Allah's compassion, kindness, mercy and blessing, in that there are no fruit producing trees in the Sacred City, Makkah, yet all kinds of fruits are being brought to it from all around; this is how Allah accepted the supplication of the **Khalil** - Allah's intimate friend, Prophet Ibrahim, peace be upon him.

رَبَّنَآ إِنَّكَ تَعْلَمُ مَا نُخْفِى وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللَّهِ مِن شَىْءٍ فَى الاٌّرْضِ وَلاَ فِى السَّمَآءِ

14:38 "O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allah.''

الْحَمْدُ للَّهِ الَّذِى وَهَبَ لِى عَلَى الْكِبَرِ إِسْمَـعِيلَ وَإِسْحَـقَ إِنَّ رَبِّى لَسَمِيعُ الدُّعَآءِ

14:39 "All praise is due to Allah, Who has given me in old age Isma'il and Ishaq. Verily, my Lord is indeed the All-Hearer of invocations.''

رَبِّ اجْعَلْنِى مُقِيمَ الصَّلوةِ وَمِن ذُرِّيَتِى رَبَّنَا وَتَقَبَّلْ دُعَآءِ

14:40 "O my Lord! Make me one who performs Salah, and (also) from my offspring, our Lord! And accept my invocation.''

رَبَّنَا اغْفِرْ لِى وَلِوَالِدَىَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

14:41 "Our Lord! Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established.''

Allah tells;

رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ وَمَا يَخْفَى عَلَى اللّهِ مِن شَيْءٍ فَي الأَرْضِ وَلاَ فِي السَّمَاء (٣٨)

"O our Lord! Certainly, You know what we conceal and what we reveal. Nothing on the earth or in the heaven is hidden from Allah.''

Ibn Jarir At-Tabari said about the **ayah**, رَبَّنَا إِنَّكَ تَعْلَمُ مَا نُخْفِي وَمَا نُعْلِنُ (O our Lord! Certainly, You know what we conceal and what we reveal),

> "meaning, `You know the intention behind my supplication for the people of this town, seeking Your pleasure in sincerity to You. You know all things, apparent and hidden, and nothing escapes Your knowledge on the earth or in heaven.'''

He next praised and thanked his Lord the Exalted and Most Honored for granting him offspring after he became old,

الْحَمْدُ لِلّهِ الَّذِي وَهَبَ لِي عَلَى الْكِبَرِ إِسْمَاعِيلَ وَإِسْحَقَ إِنَّ رَبِّي لَسَمِيعُ الدُّعَاء (٣٩)

All praise is due to Allah, Who has given me in old age Ismail (Ishmael) and Ishaq (Isaac). Verily, my Lord is indeed the All-Hearer of invocations.

> `He accepts the supplication of those who invoke Him, and has accepted my invocation when I asked Him to grant me offspring.'

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلاَةِ وَمِن ذُرِّيَّتِي رَبَّنَا وَتَقَبَّلْ دُعَاء

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ وَلِلْمُؤْمِنِينَ يَوْمَ يَقُومُ الْحِسَابُ

"O my Lord!

Make me one who performs Salah, and (also) from my offspring, our Lord! And accept my invocation."

"Our Lord!

Forgive me and my parents, and (all) the believers on the Day when the reckoning will be established."

Ibrahim said next,

رَبِّ اجْعَلْنِي مُقِيمَ الصَّلاَةِ ...

O my Lord! Make me one who performs **Salah**,

preserving its obligations and limits,

... وَمِن ذُرِّيَّتِي ...

and (also) from my offspring,

make them among those who establish the prayer, as well,

... رَبَّنَا وَتَقَبَّلْ دُعَاء (٤٠)

our Lord! And accept my invocation.

all of my invocation which I invoked You with herein,

رَبَّنَا اغْفِرْ لِي وَلِوَالِدَيَّ ...

Our Lord! Forgive me and my parents,

Ibrahim said this before he declared himself innocent from his father, after he became sure that he was an enemy of Allah,

... وَلِلْمُؤْمِنِينَ ...

and the believers,

all of them,

... يَوْمَ يَقُومُ الْحِسَابُ (٤١)

on the Day when the reckoning will be established.

> on the Day when You will reckon Your servants and recompense or reward them for their deeds - good for good and evil for evil.

وَلاَ تَحْسَبَنَّ اللَّهَ غَـفِلاً عَمَّا يَعْمَلُ الظَّـلِمُونَ إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَـرُ

14:42 Consider not that Allah is unaware of that which the wrongdoers do, but He gives them respite up to a Day when the eyes will stare in horror.

مُهْطِعِينَ مُقْنِعِى رُءُوسِهِمْ لاَ يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ وَأَفْئِدَتُهُمْ هَوَآءٌ

14:43 (They will be) hastening forward with necks outstretched, their heads raised up (towards the sky), their gaze returning not towards them and their hearts empty.

Allah gives Respite to the Disbelievers and is never unaware of what They do

Allah says,

وَلاَ تَحْسَبَنَّ اللّهَ غَافِلاً عَمَّا يَعْمَلُ الظَّالِمُونَ ...

Consider not that Allah is unaware of that which the wrongdoers do,

> Allah says, `O Muhammad, do not think that Allah is unaware of what the unjust disbelievers do. Do not think because Allah gave them respite and delayed their punishment that He is unaware or ignoring punishing them for what they do.

Rather, Allah keeps full account of this for them and keeps it on record against them,

... إِنَّمَا يُؤَخِّرُهُمْ لِيَوْمٍ تَشْخَصُ فِيهِ الأَبْصَارُ (٤٢)

but He gives them respite up to a Day when the eyes will stare in horror.

from the horror of the Day of Resurrection.

Allah next mentions how they will all be raised up from their graves and hurriedly gathered for the Day of Gathering,

مُهْطِعِينَ ...

hastening forward,

in a hurry.

Allah said in other **Ayat**,

مُّهْطِعِينَ إِلَى الدَّاعِ

Hastening towards the caller. (54:8)

يَوْمَئِذٍ يَتَّبِعُونَ الدَّاعِىَ لاَ عِوَجَ لَهُ

On that Day mankind will follow strictly Allah's caller, no crookedness will they show him.) (20:108) until, وَعَنَتِ الْوُجُوهُ لِلْحَىِّ الْقَيُّومِ And (all) faces shall be humbled before the Ever Living, the Sustainer. (20:111)

Allah said: another **Ayah**,

يَوْمَ يَخْرُجُونَ مِنَ الأَجْدَاثِ سِرَاعاً

The Day when they will come out of the graves quickly. (70:43)

Allah said next,

... مُقْنِعِي رُءُوسِهِمْ ...

with necks outstretched,

> meaning, raising their heads up, according to Ibn Abbas, Mujahid and several others.

Allah said next,

... لاَ يَرْتَدُّ إِلَيْهِمْ طَرْفُهُمْ ...

their gaze returning not towards them,

> meaning, their eyes are staring in confusion, trying not to blink because of the horror and tremendous insights they are experiencing, and fear of what is going to strike them, we seek refuge with Allah from this end.

This is why Allah said,

... وَأَفْئِدَتُهُمْ هَوَاء (٤٣)

and their hearts empty.

> meaning, their hearts are empty due to extreme fear and fright.

Qatadah and several others said that;

> the places of their hearts are empty then, because the hearts will ascend to the throats due to extreme fear.

وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُواْ

14:44 And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say:

رَبَّنَآ أَخِّرْنَآ إِلَى أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ

"Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!''

أَوَلَمْ تَكُونُوا أَقْسَمْتُمْ مِّن قَبْلُ مَا لَكُمْ مِّن زَوَالٍ

(It will be said:) "Had you not sworn aforetime that you would not leave (the world for the Hereafter).''

وَسَكَنتُمْ فِي مَسَـكِنِ الَّذِينَ ظَلَمُوا أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الأَمْثَالَ

14:45 "And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We dealt with them. And We put forth (many) parables for you.''

وَقَدْ مَكَرُوا مَكْرَهُمْ وَعِندَ اللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ

14:46 Indeed, they planned their plot, and their plot was with Allah, though their plot was not such as to remove the mountains from their places.

There will be no Respite after the Coming of the Torment

Allah said next to His Messenger,

وَأَنذِرِ النَّاسَ يَوْمَ يَأْتِيهِمُ الْعَذَابُ فَيَقُولُ الَّذِينَ ظَلَمُوا ...

And warn mankind of the Day when the torment will come unto them; then the wrongdoers will say:

Allah mentions what those who committed injustice against themselves will say when they witness the torment,

... رَبَّنَا أَخِّرْنَا إِلَى أَجَلٍ قَرِيبٍ نُّجِبْ دَعْوَتَكَ وَنَتَّبِعِ الرُّسُلَ ...

Our Lord! Respite us for a little while, we will answer Your call and follow the Messengers!

Allah said in other **Ayat**,

حَتَّى إِذَا جَآءَ أَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُونِ

Until, when death comes to one of them, he says: "My Lord! Send me back.'' (23:99)

and,

يأَيُّهَا الَّذِينَ ءَامَنُواْ لاَ تُلْهِكُمْ أَمْوَلُكُمْ

O you who believe! Let not your properties divert you. (63:9-10)

Allah described the condition of the wrongdoers on the Day of Gathering, when He said,

وَلَوْ تَرَى إِذِ الْمُجْرِمُونَ نَاكِسُواْ رُءُوسِهِمْ

And if you only could see when the criminals shall hang their heads. (32:12)

وَلَوْ تَرَى إِذْ وُقِفُواْ عَلَى النَّارِ فَقَالُواْ يلَيْتَنَا نُرَدُّ وَلاَ نُكَذِّبَ بِـَايَـتِ رَبِّنَا

If you could but see when they will be held over the Fire! They will say: "Would that we were but sent back (to the world)! Then we would not deny the **Ayat** of Our Lord. ..''! (6:27)

and,

وَهُمْ يَصْطَرِخُونَ فِيهَا

Therein they will cry. (35:27)

Allah refuted their statement here,

... أَوَلَمْ تَكُونُوا أَقْسَمْتُم مِّن قَبْلُ مَا لَكُم مِّن زَوَالٍ (٤٤)

Had you not sworn aforetime that you would not leave.)

Allah says, `Had you not vowed before, that your previous state will not change, that there will be no Resurrection or Reckoning! Therefore, taste this torment because of what you vowed before.'

Mujahid commented that, مَا لَكُم مِّن زَوَالٍ (that you would not leave),

refers to leaving this worldly life to the Hereafter.

Allah also said,

وَأَقْسَمُواْ بِاللَّهِ جَهْدَ أَيْمَـنِهِمْ لاَ يَبْعَثُ اللَّهُ مَن يَمُوتُ

And they swear by Allah with their strongest oaths, that Allah will not raise up him who dies. (16:38)

Allah said next,

وَسَكَنتُمْ فِي مَسَـاكِنِ الَّذِينَ ظَلَمُواْ أَنفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الأَمْثَالَ (٤٥)

And you dwelt in the dwellings of men who wronged themselves, and it was clear to you how We had dealt with them. And We put forth (many) parables for you.

Allah says, `you have witnessed or heard of the news of what happened to the earlier disbelieving nations, but you did not draw a lesson from their end, nor did what We punished them with provide an example for you,'

حِكْمَةٌ بَـلِغَةٌ فَمَا تُغْنِـى النُّذُرُ

Perfect wisdom but the warners benefit then not. (54:5)

وَقَدْ مَكَرُواْ مَكْرَهُمْ وَعِندَ اللَّهِ مَكْرُهُمْ وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ (٤٦)

Indeed, they planned their plot, and their plot was with Allah, though their plot was not such as to remove the mountains from their places.

Shu`bah narrated that Abu Ishaq said that Abdur-Rahman bin Dabil said that Ali bin Abi Talib commented on Allah's statement, وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ (though their plot was not such as to remove the mountains from their places),

> "He who disputed with Ibrahim about his Lord, took two eaglets and raised them until they became adult eagles. Then he tied each eagle's leg to a wooden box with ropes and left them go hungry. He and another man sat inside the wooden box and raised a staff with a piece of meat on its tip. So, the two eagles started flying. The king asked his companion to tell him what he was seeing, and he described the scenes to him, until he said that he saw the earth as a fly. So, the king brought the staff closer to the eagles and they started landing slowly. This is why Allah said, وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ `though their plot was hardly one to remove the mountains from their places.'"

Mujahid also mentioned that;

> this story was about Nebuchadnezzar, and that when the king's sight was far away from earth and its people, he was called, `O tyrant one! Where are you headed to!' He became afraid and brought the staff closer to the eagles, which flew faster with such haste that the mountains almost shook from the noise they made. The mountains were almost moved from their places, so Allah said, وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ (though their plot was not such as to remove the mountains from their places).''

Ibn Jurayj narrated that Mujahid recited this **Ayah** in a way that means,

> "though their plot was such as to remove the mountains from their places.''

However, Al-Awfi reported that Ibn Abbas said that, وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ (though their plot was not such as to remove the mountains from their places),

> indicates that their plot was not such as to remove the mountains from their places.
>
> Similar was said by Al-Hasan Al-Basri.

Ibn Jarir reasoned that,

> "Associating others with Allah and disbelieving in Him, which they brought upon themselves, did not bother the mountains nor other creatures. Rather, the harm of their actions came to haunt them.''

I (Ibn Kathir) said, this meaning is similar to Allah's statement,

> وَلاَ تَمْشِ فِى الاٌّرْضِ مَرَحًا إِنَّكَ لَن تَخْرِقَ الاٌّرْضَ وَلَن تَبْلُغَ الْجِبَالَ طُولاً
>
> And walk not on the earth with conceit and arrogance. Verily, you can neither rend nor penetrate the earth, nor can you attain a stature like the mountains in height. (17:37)

There is another way of explaining this **Ayah**;

Ali bin Abi Talhah reported that Ibn Abbas said that, وَإِن كَانَ مَكْرُهُمْ لِتَزُولَ مِنْهُ الْجِبَالُ (though their plot was not such as to remove the mountains from their places),

> refers to their **Shirk**, for Allah said in another **Ayah**,
>
> تَكَادُ السَّمَـوَتُ يَتَفَطَّرْنَ مِنْهُ
>
> > Whereby the heavens are almost torn. (19:90)
>
> Ad-Dahhak and Qatadah said similarly.

فَلاَ تَحْسَبَنَّ اللَّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ إِنَّ اللَّهَ عَزِيزٌ ذُو انْتِقَامٍ

14:47 So think not that Allah will fail to keep His promise to His Messengers. Certainly, Allah is All-Mighty, All-Able of Retribution.

يَوْمَ تُبَدَّلُ الْأَرْضُ غَيْرَ الْأَرْضِ وَالسَّمَـوَتُ وَبَرَزُواْ لِلَّهِ الْوَاحِدِ الْقَهَّارِ

14:48 On the Day when the earth will be changed to another earth and so will be the heavens, and they (all creatures) will appear before Allah, the One, the Irresistible.

Allah never breaks a Promise

Allah affirms His promise,

فَلاَ تَحْسَبَنَّ اللّهَ مُخْلِفَ وَعْدِهِ رُسُلَهُ ...

So think not that Allah will fail to keep His promise to His Messengers.

His promise to grant them victory in this life and on the Day when the Witnesses shall come forth. Allah affirms that He is All-Able and that nothing He wills escapes His power and none can resist Him.

... إِنَّ اللّهَ عَزِيزٌ ذُو انْتِقَامٍ (٤٧)

Certainly, Allah is All-Mighty, All-Able of Retribution.

Allah affirms that He is Able to exact retribution from those who disbelieve in Him and deny Him,

وَيْلٌ يَوْمَئِذٍ لِّلْمُكَذِّبِينَ

Woe that Day to the deniers! (77:15)

Allah said here,

يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ ...

On the Day when the earth will be changed to another earth and so will be the heavens,

meaning, His promise shall come to pass on the Day when the earth will be changed to an earth other than this earth that we know and recognize.

It is recorded in the Two **Sahihs** that Sahl bin Sa`d said that the Messenger of Allah said,

يُحْشَرُ النَّاسُ يَوْمَ الْقِيَامَةِ عَلَى أَرْضٍ بَيْضَاءَ عَفْرَاءَ كَقُرْصَةِ النَّقِيِّ لَيْسَ فِيهَا مَعْلَمٌ لِأَحَد

On the Day of Resurrection, the people will be gathered on a white (barren), flat earth just like the wheat bread, it has no recognizable features for anyone.

Imam Ahmad recorded that A'ishah said,

"I was the first among all people who asked the Messenger of Allah about this **Ayah**, **يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ** (On the Day when the earth will be changed to another earth and so will be the heavens), saying, `O Allah's Messenger! Where will the people be then?'

He said,

عَلَى الصِّرَاط

On the **Sirat**.''

Muslim, but not Al-Bukhari, collected this **Hadith**.

At-Tirmidhi and Ibn Majah also recorded it, and At-Tirmidhi said "**Hasan Sahih**''.

Imam Muslim bin Al-Hajjaj recorded in his **Sahih** that Thawban the servant of the Messenger of Allah said,

"I was standing next to the Messenger of Allah when a Jewish rabbi came to him and said, `Peace be to you, O Muhammad.'

I pushed him with such a force that almost caused him to fall down and he asked me why I did that.

I said, `Why did you not say, `O Messenger of Allah!'

The Jew said, `We call him by the name which his family gave him.'

The Messenger of Allah said,

Muhammad is indeed the name which my family gave me.

The Jew said, `I came to ask you about something.'

The Messenger of Allah replied,

Would it benefit you if I replied to your question?

He said, `I will hear it with my ear.'

The Messenger of Allah poked the ground with a staff he had and said, ask.

The Jew said, `Where will the people be when the earth will be changed to another earth and so will the heavens?'

The Messenger of Allah said,

In the darkness before the Bridge (**Jasr**).

He asked, `Who will be the first to pass it?'

He said, The poor emigrants (**Muhajirin**).

He asked, `What will their (refreshment) be when they enter Paradise?'

He said, The caul of fish liver.

He asked, `What will they have after that?'

He said, A bull of Paradise which grazed through its pathways will be slaughtered for them.

He asked, `From what will they drink?'

He said, From a fountain whose name is **Salsabil**.

He said, `You have said the truth. I have come to ask you something about which none of the inhabitants of the earth knows, with the exception of a Prophet or one or two other men.'

He said, Would you benefit by me informing you about it?

He replied, `I would listen. I have come to ask you about the child.'

He said, The fluid of the man is white, and the woman's is yellow. When they meet, if the discharge of the man is greater than that of the woman, then it becomes a male, by Allah's permission. When the woman's discharge is greater than the man's, it becomes a female by Allah's permission.

The Jew said, `You have told the truth and are indeed a Prophet.' Then he left.

So Allah's Messenger said; He asked me such things that I had no knowledge of it until Allah gave it to me.

Allah said next,

... وَبَرَزُواْ للّهِ ...

and they will appear before Allah,

describing when the creatures will be resurrected before Allah from their graves,

... الْوَاحِدِ الْقَهَّارِ (٤٨)

the One, the Irresistible.

Who has full power and control over all things and to Whom the necks and minds are subservient.

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِى الاٌّصْفَادِ

14:49 And you will see the criminals that Day, Muqarranun (bound together) in fetters.

سَرَابِيلُهُم مِّن قَطِرَانٍ وَتَغْشَى وُجُوهَهُمْ النَّارُ

14:50 Their garments will be of Qatiran (tar), and fire will cover their faces.

لِيَجْزِىَ اللَّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ

14:51 That Allah may requite each person according to what he has earned.

إِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Truly, Allah is swift at reckoning.

The Condition of the criminals on the Day of Resurrection

Allah said,

وَتَرَى الْمُجْرِمِينَ يَوْمَئِذٍ مُّقَرَّنِينَ فِي الأَصْفَادِ (٤٩)

And you will see the criminals that Day, **Muqarranun** (bound together) in fetters.

Allah said, يَوْمَ تُبَدَّلُ الأَرْضُ غَيْرَ الأَرْضِ وَالسَّمَاوَاتُ (On the Day when the earth will be changed to another earth and so will be the heavens) `and the creations will be brought before their Lord, and you, O Muhammad, will witness the criminals who committed the crimes of **Kufr** and mischief,'

مُّقَرَّنِينَ (**Muqarranin**),

bound together, each with his or her like, just as Allah said,

احْشُرُواْ الَّذِينَ ظَلَمُواْ وَأَزْوَجَهُمْ

> Assemble those who did wrong, together with their companions. (37:22)

وَإِذَا النُّفُوسُ زُوِّجَتْ

> And when the souls are joined with their bodies. (81:7)

وَإِذَآ أُلْقُواْ مِنْهَا مَكَاناً ضَيِّقاً مُّقَرَّنِينَ دَعَوْاْ هُنَالِكَ ثُبُوراً

> And when they shall be thrown into a narrow place thereof, chained together, they will exclaim therein for destruction. (25:13)

> and,

وَالشَّيَـطِينَ كُلَّ بَنَّآءٍ وَغَوَّاصٍ

وَءَاخَرِينَ مُقَرَّنِينَ فِى الأَصْفَادِ

> And also the **Shayatin** from the Jinn (including) every kind of builder and diver, and also others bound in fetters. (38:37-38)

Allah said next,

سَرَابِيلُهُم مِّن قَطِرَانٍ ...

Their garments will be of **Qatiran** (pitch),

> that is used to coat camels.

Qatadah commented that;

> **Qatiran** (tar) is one of the fastest objects to catch fire.

Ibn Abbas used to say that;

> the **Qatiran**, mentioned in the **Ayah**, is dissolved lead.

It is possible that;

this **Ayah** reads as: سَرَابِيلُهُمْ مِنْ قَطِرَانٍ referring to heated lead that has reached tremendous heat, according to Mujahid, Ikrimah, Sa'id bin Jubayr Al-Hasan and Qatadah.

Allah said next,

... وَتَغْشَى وُجُوهَهُمْ النَّارُ (٥٠)

and fire will cover their faces,

which is similar to His other statement,

تَلْفَحُ وُجُوهَهُمُ النَّارُ وَهُمْ فِيهَا كَـٰلِحُونَ

The Fire will burn their faces, and therein they will grin, with displaced lips. (23:104)

Imam Ahmad recorded that Yahya bin Abi Ishaq said that Aban bin Yazid said that Yahya bin Abi Kathir said that Zayd bin Abi Salam said that Abu Malik Al-Ash`ari said that the Messenger of Allah said,

أَرْبَعٌ فِي أُمَّتِي مِنْ أَمْرِ الْجَاهِلِيَّةِ لَا يَتْرُكُونَهُنَّ:

- الْفَخْرُ بِالْأَحْسَابِ،
- وَالطَّعْنُ فِي الْأَنْسَابِ،
- وَالِاسْتِسْقَاءُ بِالنُّجُومِ،
- وَالنِّيَاحَةُ عَلَى الْمَيِّتِ،

وَالنَّائِحَةُ إِذَا لَمْ تَتُبْ قَبْلَ مَوْتِهَا، تُقَامُ يَوْمَ الْقِيَامَةِ وَعَلَيْهَا سِرْبَالٌ مِنْ قَطِرَانٍ وَدِرْعٌ مِنْ جَرَبٍ

Four characteristics from the time of **Jahiliyyah** will remain in my **Ummah**, since they will not abandon them:

- boasting about their family lineage,
- discrediting family ties,
- seeking rain through the stars, and
- wailing for their dead.

Verily, if she who wails, dies before she repents from her behavior, she will be resurrected on the Day of Resurrection while wearing a dress of **Qatiran** and a cloak of mange.

Muslim collected this **Hadith**.

Allah said next,

لِيَجْزِي اللّهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ...

That Allah may requite each person according to what he has earned.

meaning, on the Day of Resurrection.

Allah said in another **Ayah**,

لِيَجْزِىَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا

That He may requite those who do evil with that which they have done. (53:31)

Allah said here,

... إِنَّ اللّهَ سَرِيعُ الْحِسَابِ (٥١)

Truly, Allah is swift at reckoning.

when He wills to reckon a servants of His, for He knows everything and nothing ever escapes His observation. Verily, His power over all of His creation is the same as His power over one creature,

مَّا خَلْقُكُمْ وَلاَ بَعْثُكُمْ إِلاَّ كَنَفْسٍ وَحِدَةٍ

The creation of you all and the resurrection of you all are only as a single person. (31:28)

And this is why Mujahid said, سَرِيعُ الْحِسَابِ (swift at reckoning),

means "keeping count.''

هَـذَا بَلَـغٌ لِّلنَّاسِ وَلِيُنذَرُواْ بِهِ وَلِيَعْلَمُواْ أَنَّمَا هُوَ إِلَـهٌ وَاحِدٌ وَلِيَذَّكَّرَ أُوْلُواْ الأَلْبَـبِ

14:52 This (Qur'an) is a Message for mankind (and a clear proof against them), in order that they may be warned thereby, and that they may know that He is the only One God and that men of understanding may take heed.

Allah states;

هَـذَا بَلاَغٌ لِّلنَّاسِ ...

This (Qur'an) is a Message for mankind (and a clear proof against them),

لأُنذِرَكُمْ بِهِ وَمَن بَلَغَ

(So) that I may therewith warn you and whomsoever it may reach. (6:19)

This Qur'an is for all mankind and the Jinns, just as Allah said in the beginning of this **Surah**,

الَر كِتَابٌ أَنزَلْنَاهُ إِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمَاتِ إِلَى النُّورِ

Alif-Lam-Ra. (This is) a Book which We have revealed unto you in order that you might lead mankind out of darkness into light. (14:1)

Allah said next,

... وَلِيُنذَرُواْ بِهِ ...

in order that they may be warned thereby,

or to receive and draw lessons from it,

... وَلِيَعْلَمُواْ أَنَّمَا هُوَ إِلَـهٌ وَاحِدٌ ...

and that they may know that He is the only One God,

using its proofs and evidences that testify that there is no true deity except Allah,

... وَلِيَذَّكَّرَ أُوْلُواْ الأَلْبَابِ (٥٢)

and that men of understanding may take heed.

meaning those who have good minds.

This is the end of the Tafsir of Surah **Ibrahim**, and all praise is due to Allah.